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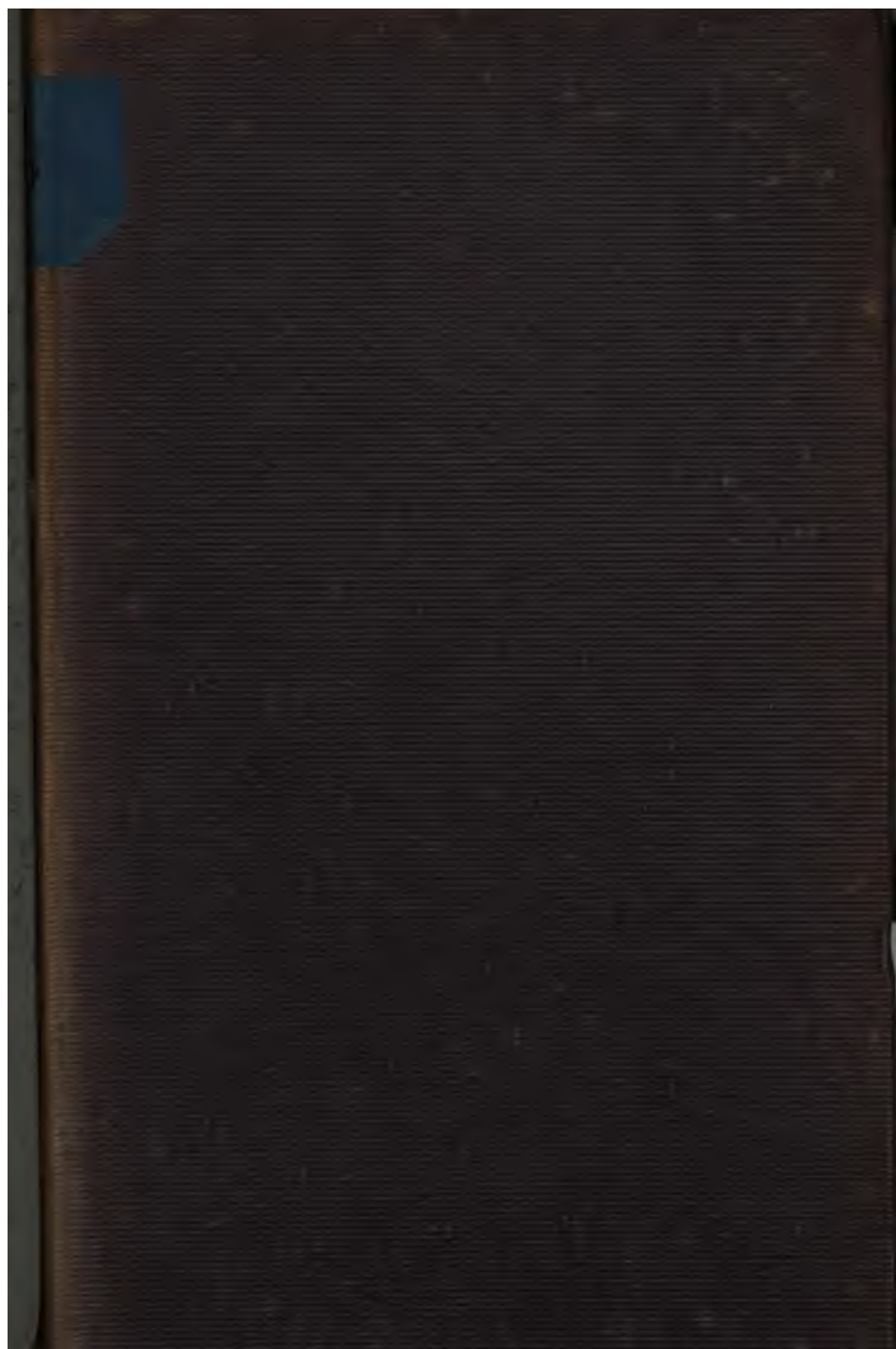
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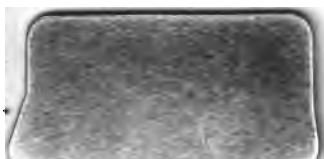
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THE
ENGLISH MOTHER;
OR,
EARLY LESSONS
ON
THE CHURCH OF ENGLAND.

BY A LADY.

"Train up a child in the way he should go, and when he is old he
will not depart from it."—*Prov. xxi. 6.*

"I believe one Catholic and Apostolic Church."—*Nicene Creed.*

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PREFACE.

THE writer of this little volume feels it necessary that she should preface it with a few remarks, which she trusts will be read by those who may place it in the hands of the young members of the Church to whom it is addressed.

There are so many superior publications on the subjects which she has ventured to bring under discussion, that the writer wishes to excuse her presumption in publishing the present little volume, by stating her reasons for the hope that it may, nevertheless, not be without its use.

Amongst the many existing books, large and small, on the Church of England, there are none, she believes, which are quite suitable to the capacity of *children*, or written *expressly* for them. The writer feels strongly that, in the present day, the young members of the Church cannot too early learn the strong and reasonable claims which she possesses on their duty and allegiance, as well as on their love; and that she possesses these

claims, not only as the Church of their country—of their friends—into which they have been admitted—and in which they are being educated—but as a pure branch of *the* Church of Christ—the Church of primitive antiquity—“*the one Catholic and Apostolic Church.*”

From her intercourse with children, otherwise well informed and religiously instructed—from her own education, which was nevertheless a careful one—the writer has cause to know how constantly early habit and prejudice take the place of conviction, and how vague and imperfect are generally the ideas and information conveyed to children on the subject of *The Church*.

It may, perhaps, be objected, that some views in the early part of this little work are expressed too decidedly. To this the writer would only answer, that her full conviction of their truth and importance dictated all that she has written, and surely religious truths cannot be too early or too decidedly taught.

Objections may likewise be raised against the conversations on the Fasts and Festivals, as not being sufficiently explanatory; but they were not designed to give a connected history of these celebrations, for which purpose there are so many other books, but rather to supply deficiencies (perhaps unavoidable) in all the Catechisms and children's books which she has seen on the

subject. She is far from presuming to depreciate the numerous and excellent little works already abounding, on the Liturgy and Festivals of our Church, but the questions which she has here asked and answered are *such* as will and do occur to almost all intelligent children who have learnt these catechisms, and are conscious that they do not teach every thing that they could wish to know, or could understand on the subject.

Indeed, it was from conversations held with, and questions proposed by an intelligent child of her own family, that the design of this little work was originally suggested to its writer.

If any of the junior members of the Church of England, should gain a clearer insight into her claims on their love and dutiful obedience, from this attempt to illustrate and impress them—if any parent or teacher should find this little volume of the smallest assistance in instructing or interesting their children—it will not have been written in vain.

Bath, March, 1840.

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THE ENGLISH MOTHER.

CHAP. I.

"ELLEN, what are you thinking about so earnestly?" said Mrs. Herbert to her little daughter, as they sat at work together at the open window. "Are you longing to catch those gay butterflies, or wishing to gather the dying rose-leaves? Remember, you must not go out until that frill is neatly hemmed."

"I do not wish to go out, Mamma," said the sedate little Ellen. "I was thinking of something you said to Papa at breakfast to-day, and trying to understand it. It was about the lady who was here yesterday, offering to be our governess."

"And what puzzled you, my little girl?" said Mrs. Herbert.

"It was this, dear Mamma—after saying how clever and pious she was, you said, 'But she is a Dissenter;' and Papa answered, 'Of course that settled the question.'"

"Well, Ellen?" said Mrs. Herbert.

"Well, Mamma, I cannot understand why you objected to this lady for our governess, if she is clever and good, (*pious*, Mamma, you said) because she is a Dissenter."

"Because, Ellen, your Papa and I are members of the Church of England, into whose communion you and Gertrude were at your baptism received; and we wish you, therefore, to love her, and to be taught according to her doctrines."

"But, Mamma, Miss Jephson need not teach us religion. If she were to teach us history, and geography, and all those things, would not *you* teach us religion?"

"Ellen, what do you mean by 'teaching you religion?'"

"Hearing us read the Bible, Mamma, and say our Catechism, and all those things."

"My dear child, is this all that you mean by teaching you religion?"

"Not exactly, Mamma. I mean that you should give us religious reasons for things we ought to do, and not to do, and many things in that way; but still if Miss Jephson is so good, could she not do that without teaching us"—

"Doctrines?" said Gertrude, who was quietly drawing at the other end of the room.

"Thank you, Gatty, that was the word which I wanted."

"My dear little girl," said Mrs. Herbert, "I do not consider that teaching you religion is exactly what you seem to think it. I think that religion is not to be a *separate* branch of your education, independent of every thing else that you learn; but I think that it may be, and ought to be, directly or indirectly, connected with every hour's instruction; and although I respect Miss Jephson's conduct and character, yet I should be sorry to see you imbibing her doctrines,

and if she be the conscientious person which she appears, she must consider it her duty to instruct her pupils in them. Indeed, she could scarcely, I think, avoid doing so even if she tried, for her views must appear in her instructions."

"How so, Mamma," asked Ellen.

"A religious mind could not help mingling religious motives, reflections, and instruction in that way, with all that she taught you; and this instruction would, of course, be tinctured with her peculiar opinions. I could not entrust your education to any person on whom I could not fully depend in these most important matters. And now, my love, we will talk no more about Miss Jephson, as I have told you quite as many of my reasons for not choosing her for your governess as you need know, or, perhaps, as many as you are old enough to understand. I see the frill is hemmed; put away your work, and we will take a walk.

CHAP. II.

"My dear," said Mr. Herbert to his wife, at breakfast the next morning, "I fear that the new Baptist minister is doing our poor little village sad mischief. I was at the rectory yesterday, and heard distressing accounts, really, of the divided state of the parish."

"I can, indeed, well believe it," answered Mrs. Herbert, "for I see more, perhaps, of the practical harm which results from what he is doing than you do. Mr. Hill is acting on the principle of opposition in every way, using, by turns, threats and bribes, to

induce our people to leave the Church, and to take their children from our schools."

"Do you think it is true, Mamma," said Gertrude, "that he speaks of the Church in the manner we heard that he does?"

"I fear it is, my dear. Whatever mistaken ideas of principle may dictate his opposition to it, I think that such vehement hatred evinces a sad want of Christian feeling."

"Do all Dissenters hate the Church, Papa?" asked Ellen.

"No, my dear," said her father, "many individuals, and many sects are very friendly to it."

"And yet," said Mrs. Herbert, "in these days I cannot help feeling that 'he who is not with us is against us;' and who can be said to be with the Church but her actual members?"

"True, my dear," said her husband, "and these are times when each member of the Church should see and recognise her claims on his love and allegiance; for truly amongst her very members there is a lukewarmness, which is almost as injurious to her as the opposition of Dissent."

"What Papa has just said makes me wish very much to ask you some questions, Mamma, about the Church and Dissent," observed Gertrude. "I wished to do so yesterday, when you were talking with Ellen about Miss Jephson, but you said that you had told Ellen as much as she could understand, and I did not like to ask you to explain more to me."

"My love," said her mother, "I did not mean that I had told your sister all that she could understand about Church and Dissent, but all that she could understand,

or that I chose to explain to her, relating to Miss Jephson. But had it been so, you, who are some years older than Ellen, may properly ask for explanations, into which she could not as yet enter."

"Well, then, dear Mamma, I have been thinking much since yesterday why the Church is better than Dissent, and how it is that you and Papa belong to the Church, when Grandpapa did not; and why you fear our getting any dissenting views about doctrines from persons whose practice is good. And since Papa says that the members of the Church ought to know why they love her, I am sure I must be a very lukewarm member, for I do not know why I love her."

"I am sure, dear Gatty," said her brother Henry, who acted as her champion on all real or fancied occasions, "*you are not* lukewarm; I heard you on Saturday scolding old Sarah Hope for sending her grandchild to the meeting, and you told her she ought to go to church, where she would hear the truth."

"So I did," said Gertrude, colouring, "but it was only because I had heard Mamma say so to Mary Hunt before, and because I thought they could not have good reasons for persuading her to go to the meeting when they used such bribery."

"Yes," said Ellen, "old Sarah cried, and said she was sorry to offend Miss Herbert, but her son was not allowed to work for Mr. Hill unless the children went to the Baptist school, and while she attended the meeting, she had soup from his house twice a week."

"I felt very sorry to have made poor Sarah cry," said Gertrude, "for, indeed, I could not help thinking that I did not know much better myself, although I lectured her."

"Then, my dear girl," said Mr. Herbert, "I wish that you would ask your Mamma to instruct you on these subjects, for indeed I consider it not only most desirable, but necessary, that you should understand them, especially now that you are soon going, I hope, to be confirmed ; I wish that you should understand and feel, not only why, and how, you are a member of Christ, but why you are a member of the Church of England."

"Do you think that I can understand it too, Papa?" said Ellen.

"I dare say my love, that you will be able to understand a great deal that your Mamma may tell Gertrude; at any rate you can try," said her indulgent father.

"When will you begin answering our questions, Mamma?" enquired Ellen eagerly.

"To-morrow, dear ; at present you must go to your lessons ; we have spent so much time at the breakfast table, that we must all now be active. Henry, ring the bell to have the table cleared, and go into the study, my children, where I shall soon join you."

CHAP. III.

"DEAREST Mamma," said Gertrude, when the lessons were over the next day, and the little party were seated at work, "is the time come when you will fulfil your promise?"

"I hope so," said Ellen, "for I am going to try very much to understand your explanations, Mamma."

"I fear, my dear children," said Mrs. Herbert, "that I have been to blame in taking it for granted

that you knew all these things. You have been so accustomed to hear the Church spoken of, that I have forgotten that you did not learn why you loved her, in learning to do so. Tell me, Gertrude, if a Dissenter were to ask you why you belong to the Church of England, what would you answer?"

"Indeed, Mamma, I scarcely know. I think I should say, because you and Papa do, and because I have been educated in it; and—I could give no other reason."

"I think," said Ellen, "I should say, because it is the religion of my country."

"That is a good reason, as far as it goes, my child," said Mrs. Herbert. "But, you know, it *may* be that Popery may again become the established religion of your country. Would you, in that case, become a Papist?"

"Oh no," said Ellen, "never."

"Then that reason does not go deep enough. I think that it would be our duty to cling to the Church, were her connexion with the State entirely broken up. There must be, then, some very strong reason for such attachment."

"Will you begin, dear Mamma, in your own way, from which we always learn so nicely, and tell us all about the Church, and ask us questions, and let us ask you those which occur to us as you go on?"

"Very well," said Mrs. Herbert, smiling, "I will begin in 'my own way' as you call it; and first, my dear children, let me ask you when the Church was formed?"

"At the Reformation, Mamma," said Ellen quickly.

"That is a common, but a great mistake, my dear

little girl. *The Church—our Church*—was first formed by Christ himself, when, after his resurrection, he gave their commission and authority to the Apostles. Do you remember to what I allude, Gertrude ?”

“I believe so, Mamma. When Christ told his Apostles, that ‘*all power was given to Him*’ (in the last chapter of St. Matthew’s Gospel, Ellen).* And in the 20th chapter of St. John, and the 22nd verse, which, I believe, refers to the same time, we read that Christ breathed on his Apostles, saying, ‘Receive ye the Holy Ghost,’ and then gave them their ministerial power.”

“Very well, Gertrude, and in so doing He founded *His Church*.”

“But the Apostles did not begin to preach immediately after that, Mamma,” said Gertrude.

“True, my dear ; because, if you remember, when Christ gave their commission to his Apostles, he told them to wait at Jerusalem until they were endued with fresh power from on high. Their ministerial authority was given to them, but they were not to use it until it was confirmed and established by the full outpouring of the Holy Spirit on the day of Pentecost, when that Holy Spirit descended to bless the acts of the Church of Christ, and abide in it for ever, according to the promise Christ gave to his Apostles. Luke 24 v. 49., John 16, v. 7. I need not refer you to the account of this event, Ellen.”

“I believe it is in the second chapter of the Acts, Mamma.”

“Well, then, you see that Jesus Christ himself was the founder of the Church, of which ours is a branch.”

* See the whole passage. Matt. 28, v. 18, 19, 20.

Ellen looked perplexed, and seemed inclined to speak, but Gertrude saying, "Let us hear more from Mamma, dear, and ask about it afterwards," Mrs. Herbert continued—"The Church of Christ, in the first ages of Christianity, was but one body and was at peace, and in perfect unity. The Church was every where governed in the same way by Bishops, succeeding to, and appointed by, the Apostles ;—by priests, and by deacons subordinately. Still as its power spread far and wide, its government and discipline during the primitive ages continued the same ; and it was universally, not only in theory, but in practice—in reality as well as in name—the one Catholic and Apostolic Church. Do you know the meaning of the word Church?"

"No, Mamma," said both the little girls.

"Our old English word church, or kirk, (which last word is preserved in the Presbyterian Church in Scotland) is derived from the Greek, and first signified 'the house of the Lord,' and afterwards 'the people of God, meeting in the house of God.' The Greek word used by the Apostle, which we translate *church*, signifies, if we consider the meaning of the *word*, a 'calling forth,' but in its *use* it means a 'congregation of men.' Neither of these explanations, however, are more than verbal ones, and are inadequate to convey the full idea of *The Church*, as we are taught to understand it. Its more comprehensive meaning I will try to explain to you as simply as I can, and I cannot do this better than by quoting the definition given in the 19th article of our Church, viz. 'The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the Sacraments be duly

ministered according to Christ's ordinance, in all those things which of necessity are requisite to the same.' It has also been, (not so literally, but) clearly defined to mean 'a visible body invested with invisible privileges;' and when Christ spoke of 'building his Church,' Matt. 16, v. 18, this is surely the sense in which he spoke. In Acts 2, v. 47, it has, I should say, the same meaning; and in most places through the Acts and the Epistles, where the Church is named, I believe this to be the sense in which it is spoken of."

"I wish you would put that last definition in easier words for me, Mamma," said Ellen.

"I will try, my little girl. The visible body means a certain number of persons holding *one* belief—sharing *one* repentance—*one* baptism—*one* Ministry—*one* future hope, and united in partaking of the same ordinances. Indeed, forming thus *one* body, under the government of *one* Head, Jesus Christ. The 'invisible privileges,' mean the benefits appointed by Christ to flow through the channel of outward ordinances, and given by Him, through the blessing of the Holy Spirit, upon their right use; *He* working in the soul through them. I cannot bring it into easier words, Ellen."

"I believe that I understand it now, Mamma," said Ellen.

"What is the meaning of the word Catholic, my dear?"

"Universal, Mamma."

"This Catholic or Universal Church, which was founded 1800 years ago, is now become a vast body, which however has one Head; and, although distinct and divided, is still one. The marks by which its identity is established can never be altered or lost, until the

Son of God shall again come to claim his spouse, the Church, which he left on earth. Of these marks, by which the Church is known, we will speak another time, and at present I will give you a brief and imperfect idea of its extension. You know that the Church was first planted in Judea, and in the Acts of the Apostles, we read of the Apostles founding churches wherever they went, which means, that they established in those places the *one* Church, the *one* faith, *one* Ministry ; or rather, you may understand me better if I said a *branch of the one* Church, precisely similar to it in all its appointments. The successors of the Apostles went on in the same way, establishing the Church in Greece, Asia, England, and in every part of the known world, until it became divided into an immense number of parts, forming one great whole ; of these some are lost, and those that remain are no longer at unity amongst themselves. There are the *Greek* Catholics, the *Roman* Catholics, we are the *English* Catholics. I need not tell you, Gertrude, that some portions which yet bear the marks of the Church of Christ are so corrupted, so fallen from original purity, that we can scarcely recognize them as brethren. But still these have the marks of *the Church* ; and we may hope that God will in time visit and purify his own. Again, there are some Christian bodies, which, in renouncing the corruptions which had crept into the Church, renounced also its distinguishing privileges and signs. Such are no longer of *the Church* ; they have destroyed their title-deeds ; and these we call Separatists, or Dissenters from the Church. Such bodies have not the excuse for their want of Episcopacy which the foreign Protestant Churches have, who lament their not being Episcopal."

"Then, why are they not so, Mamma?"

"They plead necessity; owing to their position at the time of the Reformation, when (from causes which I cannot here explain to you, as I do not think you could understand them) they were compelled to relinquish Episcopacy. I may instance the Presbyterian Church of Scotland, which, in renouncing Popery, was obliged to part with Episcopacy in order to do so; but so many political causes were mixed up with this necessity, that, as I said in allusion to those churches more strictly foreign, you would not understand any explanation into which I might enter with you. But these churches are in a far different position to our sectaries, who *wilfully* reject episcopacy."

"Are such in a safe state, Mamma?" asked Gertrude.

"My dear child," said her mother, "that is not at all our present question. There are, doubtless, many pious and excellent Christians who are Dissenters. Many are Dissenters from education, and subsequent ignorance. Many are separatists from truly conscientious, yet mistaken motives; such are, perhaps, far better than we who now speak. Yet, as they reject the appointed ministry of Christ, and refuse to acknowledge 'them that have the rule over them,'—the Bishops of the Church—they are strangers to the privileges which we enjoy; and while they separate themselves from the Church, they must deprive themselves of those benefits which are dependent on communion with it. In seeing the lives of many pious Dissenters, we must feel, in the words of one of our excellent churchmen, 'What would not these men have been, had they enjoyed *our* privileges in the Church.' Such thoughts should humble *us*."

"Mamma," said Gertrude, "will you give us a little sketch of the Church of Christ from the earliest ages, bringing it down to the present time, through its various branches?"

"It would be impossible to do anything like justice to the subject in a 'little sketch,' my love, and I would prefer your reading for the information you wish. Your Papa will, perhaps, direct us to some book, which, beginning from apostolic times, will give us a clear view of the Church in its early ages, and trace its rise in various countries, its progress, preservations, and corruptions, as the case may be. You could not have a more interesting book of this kind than Palmer's *History of the Church*, which you shall read when you are old enough to understand it. It is a most interesting study, while in tracing the Church, through all opposition and persecution, spreading itself far and wide, and preserving so purely, in its many branches, 'the first faith delivered to the saints,' we cannot but feel, 'this is the work of God.' The Episcopal Church has been preserved in Greece, in Asia, nay, even in fallen Rome; but in our own Church, the Church of England, with those which most nearly resemble it, viz., the Churches of Scotland and of America, are the doctrines, ordinances, and discipline of the Apostolic Church the best preserved; and it is to our branch of it that I would limit our present conversation in detail."

"Mamma," said Ellen, "I am rather puzzled still, about these various Churches being one Church?"

"My dear," said Mrs. Herbert, "you need not be more puzzled by this than you were by the lesson in geography which I heard you saying this morning."

Do you remember your remark when you were enumerating the various seas at the south of Europe?"

Ellen looked doubtful, but Gertrude answered, "I see what Mamma means to say. Ellen, you said, 'How many different names they give these little seas, which, after all, are but so many arms of the Mediterranean!'"

"Yes, my dear," said Mrs. Herbert; "and 'just as the main body of the sea being but one, has, in different places, different names, so the Catholic or Universal Church is, in the same manner, divided into a number of distinct societies, each of which is called a Church within itself.' It would not puzzle you to hear of the different members of one large family being scattered all over the world, which is so often the case—they are one family still, united in heart and mind, though separated."

"I understand it now, Mamma," said Ellen.

"All the Saints, as Christians are called in scripture," continued Mrs. Herbert, "being partakers of the body of Christ, and sharing his ordinances, must look on themselves as members one of another. They must, therefore, love each other as brethren of one common family; and they have in prayer communion one with another. Neither do I believe that such fellowship will end with this present life, for the living rejoice in the happiness of the departed, while they, who are (to us invisible) members of Christ's mystical body, being constantly employed in prayer and praise, we may suppose that their prayers and praises ascend, with those of their fellow-worshippers on earth, to the throne of God. See Rev. 6, v. 9, 10."

"Mamma, is this the 'Communion of Saints,'" asked Gertrude.

"It is, my dear; and surely it is a most cheering and encouraging part of our Creed. And when we say so frequently, 'the Holy Church throughout *all* the world doth acknowledge Thee,' it must animate our faith to feel that we are so large a body, and one spirit amongst us all. St. Peter speaks of the Church at Antioch, the Church at Babylon, &c.; and, perhaps, the use of the little word *at*, instead of *of*, may give a less impression of distinctness."

"So it does, Mamma," said Gertrude; "the Church *at* Babylon would seem much more as if St. Peter spoke of the little body of his own people there, than if he had said, the Church *of* Babylon, which gives an idea of difference."

"Please to go on, dear Mamma," said Ellen.

"We can trace our Church back (or, I should say, the foundation of the Church in England) to the earliest ages," said Mrs. Herbert; "indeed there are not wanting opinions in favour of the belief that St. Paul himself visited England, and founded a Church in Cornwall. I have heard this most ingeniously advanced and supported, and it may be possible; but I do not think that the evidence in favour of this opinion is decisive enough to establish it as a fact. We can, however, trace back our Church to the time of Tertullian, in the second century. Three British Bishops were present at the Council of Arles, called by Constantine, 314 A.D.; and the line may be clearly traced which preserves the Apostolical succession entire."

"Who was the first Archbishop of Canterbury, Mamma?" asked Ellen.

"St. Augustine, A.D. 597; and the line of Archbishops is unbroken from him to the present Arch-

bishop—there having been eighty-eight. Our Church first *conformed* to the Church of Rome in 688. At the Conquest, through the influence of the foreign prelates then introduced, the power of the Pope in England continued to increase; and, in 1207, our Church became subject to the supremacy of the Pope, in the reign of John, who, as you must remember, paid him tribute, and surrendered his kingdom to him. I think, Gertrude, you are pretty well acquainted with the corruptions and delusions which from that time began to creep into the Church. Ellen, can you tell me who first opposed the Church of Rome, and endeavoured to reform the English Church?"

"Papa told us the other day," said Ellen, "that in 1235 a Bishop of Lincoln protested against Popery, but with very little success; and that no decided protestation was made before the time of Wiclif in 1249, who strenuously preached against it. With what success, Gertrude?"

"With so little, Ellen, that his followers were severely persecuted, and some suffered dreadful deaths."

"Yes, my love, but the work was begun, and it was not the work of man; and by slow, but sure steps, amidst many obstacles it advanced, until that bright and glorious day came for England when the Reformation was established, in the reign of our—"

"Henry the 8th, Mamma, in the time of Luther."

"Yes, Ellen, and I think there is no one instance in history in which we can more clearly trace the finger of God than in this great work, causing it, as He did, to be effected through the private feelings of a King, whose very evil deeds were made subservient to the great purpose for which, doubtless, so wicked a man was

permitted to live. Gertrude, you know well the history of that reign, and also that of the 'noble army of Martyrs,' whose blood has been called 'the seed of the Church.' You have lately read Cranmer's Life, from the Theological Library, and I hope that you have a clear view of that period in the annals of our Church."

"I believe that I have, Mamma, and also of the compiling of the Liturgy, which I think that we are bound to love, if only for the Martyrs' sakes."

"Indeed, I feel with you, my dear Gertrude. 'To quit the forms of the Established Church is to quit the font at which *they* were baptized, the altars at which *they* knelt, and the graves where *they* are buried.' 'The fathers of our Reformed Church, Cranmer, Hooper, Ridley, Latimer, &c., who arranged her Liturgy, were men eminently filled with the Spirit of God;' and 'God set his seal to the Church, and acknowledged her for his own, when he received and honoured their dying and glorious testimony on her behalf.' What Church but our own can produce such a testimony? Ellen, what is the meaning of the word Martyr?"

"Witness, Mamma."

"Yes, my dear; but all witnesses are not martyrs, although all martyrs are witnesses. A confessor of the truth is also a witness, but a martyr is one who *suffers* for the cause to which he bears witness. Thus our English martyrs were, indeed, noble witnesses to the truth; and even if we were not able to trace our Church back to earlier primitive ages in its *re-established*, *reformed* discipline and doctrines, yet the testimony these men gave to the necessity for greater purity, sealed by 'their resistance unto blood,' and

supported (so amply supported) and borne out by the pure word of God itself, would be sufficient to make us cling to our own Church."

"I feel all that you say, Mamma," said Gertrude.

"I think I am now ready, my dear children," said Mrs. Herbert, "to answer any questions that you may wish to ask me respecting our Church of England, as I prefer your asking me those things which you wish to know, to giving you a long, and perhaps dry, lecture on the subject."

"First, then, Mamma," said Gertrude, "will you tell us what is meant by 'the Visible Church of Christ?'"

"Various meanings are attached by various persons to that expression, Gertrude. I believe that scripture and our Church sanction but one, which I will give you, although not in my own words. 'The visible Church of Christ.* Such 'hold the faith of the Apostles, follow their rules, and are guided by their practice.' Get your Bibles, my dear children, and I will show you some passages which prove that the Church must hold the Apostles' doctrine and fellowship to have any claim to identity with the primitive Church. Find Matt. 28, v. 20; Luke 10, v. 16; John 10, v. 16; Acts 2, v. 42; which are very conclusive. There is also ample scripture authority to show, that the Apostles considered unity in the primitive Church essential; and if it was so then, surely it is so now. Find Acts

* See also the 19th Article, as before quoted, page 9. It was quoted there to illustrate the word, *Church*. It is referred to here to give Gertrude its explanation of the *Visible Church*.

2, v. 1; and Acts 4, v. 32; Rom. 15, v. 5, 6; Gal. 3, v. 28; 1 Cor. 1, v. 10; Phil. 1, v. 27; 1 Peter 3, v. 8."

"Thank you, Mamma," said Gertrude, after finding and writing down these texts, "and now please to tell us what is meant by the 'Invisible Church?'"

"I cannot agree, Gertrude, with the many who suppose that there are two Churches, visible and invisible. Scripture does not say so, but, I think, leads us to the view that the visible and invisible Church are the same thing, viewed under different aspects. And this in many senses. For instance—the *visible* Church consists of Clergy and Laity; and we may call the same Church *invisible*, because unseen influences support it. Again—we see the *visible* part of the Church, but there is (God be praised) an immense company of its members *invisible* to us, existing in the world of spirits. I think these distinctions are sufficient for your understanding the answer to your last question, Gertrude."

"I wish," said Mrs. Herbert, "that you would both write down as much as you can recollect of all that I have said to you; but not now. You have been talking and thinking of this long enough. Go into the garden, where I see that your Papa and Henry are very busy at work."

CHAP. IV.

"MAMMA," said Gertrude the next morning, "do you consider it a great privilege to be a member of the Church?"

Holy Spirit has vouchsafed to take up his abode there, and the Church will ever bear the visible signs of its hidden privileges. Viewed at a little distance, the surface will be illuminated, though the light streams from apertures that might be numbered.' Should not *we each* try to be one of these apertures? We have again said more than *you* can understand perhaps, my little Ellen, but I hope that your sister can understand, and feel all that we so desire that she should ; although I do not consider either of you competent to understand much that is connected with this subject. I have not, therefore, entered on anything but what I believed to be suitable to your comprehension."

CHAP. V.

"MAMMA," said Gertrude, "Ellen is not quite sure now, what are the signs by which we may know any body of Christians to be a branch of the Church?"

"When they hold the faith of the Apostles, my dear, follow their rules, and are guided by their practice. The signs of their doing so are these. If the sacraments be duly administered according to Christ's ordinance, and if the pure word of God be preached in God's appointed way—namely, by ministers who have received their ordination in a direct line from the Apostles."

"Now, Mamma," said Gertrude, "you are coming to what I so very much wish to understand. Papa and you talk of Apostolic succession, and I cannot clearly understand what you mean by it."

"I will try to make it clear to you, my love. In the primitive Church, the Apostles founded the ministry, of which they were the head. They appointed the first bishops, and gave them power to ordain others with like authority, so that the succession of rulers in the Church might be perpetual. Turn to Matt. 28, v. 20, and John 20, v. 21, and you will see the proof of Christ's power in those he sent, and presence with them, and with their successors. To find the manner in which these successors were to be ordained, find 2 Tim. 2, v. 2, and 1 Tim. 5, v. 22; and Titus 1, v. 5. Next to Bishops in authority were appointed priests, otherwise called presbyters, or elders—see Acts 14, v. 23; Titus 1, v. 5; and deacons, which last in order of rank, were ordained first by the Apostles—see Acts 6, v. 6; 1 Tim. 3, v. 8-13. The word deacon means minister."

"What does the word Bishop mean, Mamma?" asked Ellen.

"Overseer," answered Gertrude.

Mrs. Herbert went on—"This, then, is the episcopal form of government, which, as it was the ancient Apostolic form, we are bound to retain. Indeed, we have no right to receive ministers ordained in any other way than in that appointed by Christ, and established by the operation of the Holy Ghost, and you see this was done through the laying on of hands by the Apostles, and has been handed down from them by their successors, the Bishops, *in unbroken succession*, to the present time—of which we have clear evidence from the writings of the earliest historians of the Church down to this age. *The Church*, therefore, throughout the world, has these marks of Apostolic origin, and

may hope to enjoy Christ's presence, according to his promise in Matt. 28, v. 20, that it shall do so '*always*.'"

"Dear Mamma," said Ellen, "you said that the Church of England had peculiar claims to our love. What are they?"

"My dear, the Church of England is, in her ordinances, her discipline, her liturgies, and her spirit, more pure—more apostolic than any other. Besides, she is our *nationally established* Church, Ellen, and being *now* strictly conformable to Scripture, reminds us that she has been watered by the blood of the martyrs, whose memory lives in their and our liturgies. She is the repository of the faith—the pillar and ground of the truth—and the branch of the Church, the most fully, and abundantly extended and blessed."

"You say that the Church of England is the most Apostolic in her ordinances, Mamma," said Gertrude. "How do we know that?"

"Because, my love, we have the writings of the Christians in early ages, which tell us what were the Apostolic ordinances, and those of the period immediately succeeding them."

"And is our Church similar to the primitive Church in these things, Mamma?" asked Ellen.

"It is, my dear, as much so as any Church can be, allowing for necessary national, and (at this distance of time) unavoidable alterations. Of these things we will speak more fully, and in detail, to-morrow. I have no more time to spare to talk with you now."

CHAP. VI

"MAMMA," said Henry, entering the room where his mother and sisters were seated at work, the next morning, "my father has sent me in here, to hear what you are going to tell Gertrude and Ellen, about the resemblance between the ordinances in our Church, and those used in the Apostolic ages."

"Yes," said Ellen, "Mamma has been questioning us about what she told us yesterday, and when you came in, we were asking her what was known of the ordinances of the Primitive Church, from the writings of the early Christian historians?"

"We learn from them, my love," said her mother, "the manner of worship, the mode of administering the sacraments, and services in the Apostolic ages, and those immediately succeeding."

"And you said, Mamma," said Gertrude, "that, in these things, our Church resembles the early Church as much as any now can do so."

"It does, Gertrude, allowing for necessary differences. We have the sacraments in the very spirit of their administration in the early Church. Parts of all our services resemble theirs, and the very prayers that we use, they used also. Witness the Collects, which are called by their names. The Collect of St. Chrysostom, for example, who lived"—

"A. D. 400, Mamma," said Henry.

"Did the early Christians baptize their children, and bury their dead, as we do, Mamma?" asked Ellen.

"Infants had sponsors, and the sign of the cross was used."

"Were not people dipped, instead of sprinkled with water, Mamma?" asked Ellen.

"Not always, although I believe they were generally dipped, when it was practicable; but this is in no way material. In Judea, where it is customary to bathe daily, it harmonized more with the national customs to *immerse* the body.

"Do we read in scripture of any baptism without immersion, Mamma?" asked Gertrude.

"There is no direct mention of it, my love; and yet, I think, in the accounts of the baptism of whole households, we may reasonably suppose that they were baptized by sprinkling. For instance, in the account of the baptism of the jailer and all his household, by St. Paul, of which we read in the 16th chapter of Acts, 33rd verse, we may surely suppose that in the dead of the night, the whole household would not have gone down to the river. But, as I said, this is in no way material, for had it been so, the scriptures would not have left us in doubt on the point."

"Ellen asked about the burials, Mamma," said Gertrude.

"The dead were carried to the grave amidst prayers, thanksgiving, and psalm-singing, and buried with respect; although not in consecrated ground, purposely set apart, until 600 years after Christ."

"Was the marriage ceremony like ours, Mamma?" asked Henry.

"Not exactly. The ceremony of betrothal took place some time before the marriage, when a ring was given, which custom we still retain—as you know. In the earliest ages, a ring was frequently given in token

of honour and respect. Can you give me any examples of this?"

"Yes Mamma," said Ellen, "Pharaoh gave Joseph a ring, and Ahasuerus gave his ring to Haman."

"True Ellen, find the passages in Gen. 41, v. 42; Esther 3, v. 10; Look also at Luke 15, v. 22, for another proof of its being a customary mark of honour. Well; to continue what I was telling you, prayers were offered by the minister who solemnized the marriage, when he joined the hands of the parties, as is now done. I do not know that the marriage forms otherwise resembled ours."

"What else, Mamma, was like our services?" said Ellen.

"Confirmation, by the Bishop's laying his hands on the heads of those already baptized, until which had been done, they could not communicate."

"Was their Liturgy like ours, Mamma?" asked Ellen.

"In a measure—as we preserve many of their collects, and 'short sentences.' The Liturgy was read daily, as ours is appointed to be, were the discipline of the Church kept up. The Sacrament of the Lord's Supper was administered every Lord's day."

"In what manner, Mamma?" said Gertrude.

"A prayer for the Church of Christ commenced the service; then alms were offered; collects, thanksgivings, and glory ascribed, followed. The bread and wine were consecrated, by using our Lord's own words with prayer. The elements were then given to the communicants, as they knelt round a table fenced in by rails. Indeed, their arrangements were much like our own."

"Was the daily service a set form, Mamma?"

"Certainly, my dear. Did I not say so? As soon as the extraordinary gifts of the Spirit had disappeared, none but set forms of prayer were used. The Lord's Prayer; the Psalms; the Apostles' prayers and blessings; the Saviour's form of baptism; furnished the foundation of their liturgies."

"Were the scriptures daily read?" asked Gertrude.

"Yes; but not in settled portions at first, as they were liable to interruptions; but portions of each Testament were daily read—and I need scarcely tell you, Ellen, that this was in the vulgar tongue, nor that the whole services were performed in the language of the congregation. Of this *we* can scarcely estimate the blessing, but the members of the Romish Church would indeed be benefited by such a privilege."

"When was the Bible first translated into English, Mamma?" asked Ellen.

"The Psalms were the first parts translated into English, my dear, by a Bishop of Sherborne. A.D., 706. Wiclif first translated the whole Bible into English, but Gertrude will tell you how it succeeded."

"It was forbidden to be read," said Gertrude, "and until the time of Henry the VIIIth, no English version of the Scriptures appeared, when Tyndal had the New Testament printed in English, at Hamburgh."

"Very well, Gertrude. Several copies were then made, but only allowed to be partially read, and that, at the intercession of Cranmer. But it was not until 1611, that the Scriptures were printed in English as we now have them. Who reigned in England then, Ellen?"

Ellen thought an instant, and then answered, "James the First, Mamma."

"This translation," said Mrs. Herbert, "was made by 47 learned university men, and revised by the heads of the universities, and the Bishop of Winchester. It was afterwards revised by Dr. Smith, who has prefixed arguments to the several books. Since that time no authorized version of the Scriptures has been made."

"Has not the book of Common Prayer been in use ever since that time, Mamma?" asked Gertrude.

"Yes, my dear," said Mrs. Herbert. "With no very material alteration, it has been used since the time of Edward the VIth, when the thirty-nine articles were condensed from forty-two, (the original number). The Bible has been publicly, and uninterruptedly read since the reign of Elizabeth. How many privileges have *we* to account for, nationally and individually, with every help to the understanding of that book, which in many countries (and those *Christian* countries) is not even allowed to be studied in secret."

"Did Papa ever show you a Bible that he has, each book all in one, with no division into chapters and verses, Ellen?" asked Gertrude.

"No, Gertrude. What Bible is there without chapters and verses, and how comes it to be so?"

"Papa told us," said Henry, "that the Bible was not originally divided into chapters and verses, which division originated with the Jews—and was first applied to the New Testament in 1246; and in 1511, Robert Stephens divided the Bible into chapters, and verses, as we now have it."

"Well remembered, Henry," said his mother; "and now we will return to the Liturgy, Gertrude, about which you wished to learn something more. You recollect, that before the Reformation, the services of the

Church were conducted, according to the Romish form, in Latin. The first effort to make public worship more consistent with the spirit of Scripture, and with Apostolic practice, was in 1537—when a book was set forth by authority of Henry the VIIIth, containing the Lord's Prayer, the Creed, the Ten Commandments, *Ave Maria*, and the *Seven Sacraments*, which last show, that the book was not free from Popish error."

"But it was in English, Mamma, so one step was gained," said Gertrude.

"Yes, my dear, and in 1545, another was published, called the King's Primer, containing the morning and evening prayer very little differing from the services we use at present. The Venite—Te Deum—Creed—&c., being just as we now have them. In the 1st year of Edward the VIth, the Lord's Supper was administered in both kinds to the laity. You know that one of the perversions of the Romish Church is to refuse the cup to the laity—although until 1000 years after Christ, such an omission was never heard of. Well, the worship of saints was then discontinued, all images destroyed, and I believe that an English Bible was generally placed in the churches for public use. The Homilies were then composed. In 1548, a committee of thirteen divines, (Cranmer and Ridley beginning the list) was appointed by the Convocation of the Clergy, to draw up, and revise the whole Liturgy, including the daily prayers, the baptismal, confirmation, matrimonial, and burial services; also the communion service, and those for special occasions, and this was done with judgment little short of inspired. Indeed, when it was confirmed in the same year (1548) by the King and the three Estates in Parliament, they gave it this encomium,

in declaring of it 'which at this time, *by the aid of the Holy Ghost*, with uniform agreement is of them concluded, set forth, &c.' "

"What were these services compiled from, Mamma?" asked Henry.

"Partly from the different offices used in England. 'Whatever there was that savoured of superstition was rejected, while all that was unexceptionable was retained.' Prayers to the saints, for instance, and such like, were expunged, and the people were provided with a Christian ritual in their own language. 'So judiciously was this done,' says one of our divines, 'that while nothing was allowed to remain that could offend a reasonable Protestant, nothing was inserted that could prevent a conscientious Roman Catholic from joining in the service.'"

"And did it so remain, Mamma?" asked Gertrude.

"Not exactly; it was altered by Cranmer, and two German reformers, Bucer, and Peter Martyr. The confession, absolution, and forms of consecration, were added, and the whole was again confirmed in Parliament in 1551. This became of course a prohibited book in the reign of Mary."

"And then was it used again when Elizabeth succeeded her, Mamma?" enquired Gertrude.

"It was, my love; the Act of Parliament suppressing it was then reversed, and a committee of Divines was appointed to revise the two liturgies of Edward, and compile a book of Common Prayer from them. The Litany was slightly altered; the situation of the chancel, and places for reading the different services, decided; clerical vestments were settled; and prayers for the Queen, and clergy, were added."

"And was this edition suffered to remain, Mamma?"

"Till the reign of James the First, when, after a conference between the King and the Bishops, some small additions were made, and that part of the Catechism respecting the Sacraments was added, and so it remained till the Restoration."

"Was it used, then, during the time of Cromwell, Mamma?" asked Gertrude.

"Certainly not. It was not used, but it was not altered. It was set entirely aside, and a Directory appointed in its stead. This Directory, in fact, was the same as that now used in the Established Church of Scotland, which is of Presbyterian form, you know, and also in many of the bodies of Seceders from the National Church, who still retain their adherence to 'The Confession of Faith.' The Liturgy was condemned as a mixture of Popery and Heresy, and those who used it, even in private, were fined."

"Was it used again in the same form at the Restoration, Mamma?"

"Not precisely. It was reviewed by the Episcopalian and Presbyterian Divines, who had several meetings to decide on its use. On the Presbyterian side, they proposed to substitute a new Liturgy of Baxter's compiling, which the Bishops entirely rejected. They, however, proposed some alterations, which, being non-essential, and only requisite to meet the changes of the times, I need not detail to you. These were agreed to."

"And so we have it now, Mamma, have we not?" asked Henry.

"Yes, *the whole Liturgy* was then brought to the state in which it now stands, and was set forth by Act of Parliament in 1661. You have often heard your

Papa speak of the alterations which have been proposed in late years, and express his earnest thankfulness that they have not been attempted."

"And yet, Mamma," said Gertrude, "I have heard that it has been objected against our Liturgy, that it is heavy, and wanting life and spirit."

"I think that the *hearts* of those who make that remark must want life and spirit, Gertrude, and not our beautiful Liturgy. It often strikes me, when I hear similar complaints made of the services of our Church, that it is the fault of those who join in them, and not of the services themselves."

"Perhaps it is, Mamma; but tell me how to join in them with comfort and animation, which I feel conscious of not doing as I ought to do."

"By *really* joining in them. It is sad to see in many congregations the whole service performed, as it were, *for* the people, by the minister and clerk. The minister indeed, *leads* our devotions, and his prayers *for* us are valuable; but the chief design of our daily service is to *unite* in worship. This we should do by making the prayers offered up for us by the minister our own by joining heartily in spirit, and in voice at their concluding Amen, and thus applying them to ourselves;—by taking our part in the reading of the Psalms;—by making for ourselves our confession of sin;—by repeating for ourselves our profession of belief;—and in all those parts where the people are required by the Rubric so to do, to join in voice. Were whole congregations animated and joining thus, Gertrude, I do not think we should have reason to complain of the want of life in our services."

"No, indeed, Mamma, it would be quite inspiring;

and I hope, in future, that I shall take my part better than I have hitherto done."

"But, Mamma," said Ellen, "I heard you telling Susan on Sunday, that she should not read aloud with the clergyman."

"I did Ellen, but the part which I told Susan she should not read was the absolution. Do you not see the difference? It is the privilege of the Minister solely, to declare God's absolution to us, and we are to listen to it, and by joining in the Amen at the close of it, make our petition to share in it. Besides, I said that we were to take the parts in our services enjoined by the Rubric, and your prayer book will tell you which these are. In many of the prayers too, and thanksgivings, the Minister is our mouth-piece, and we are not to join audibly, until the concluding Amen.

"Most people leave the responses entirely to the clerk, Mamma."

"They do, my dear, in perfect forgetfulness that the Rubric enjoins them all to be said by the *people*."

"Ellen, I see that you kneel *immediately* after the Creed; you should not do so, until the Minister and people have exchanged their salutation, which is a very ancient form taken out of Scripture, both from the old and new testaments. Do you know what I mean, Gertrude?"

Gertrude had referred to the prayer book, and said, "the Minister is *first* to pronounce, before the people kneel, the words 'The Lord be with you.'"

"From Ruth 2, v. 4, and 2 Thess. 3, v. 16," said Mrs. Herbert, "and the people return the Minister's commendation of them to God, with a like prayer, in the very words of St. Paul, 2 Tim. 4, v. 22, 'And with *thy* spirit.'

This form was in use in the early Church. I always feel that it is a touching one, and a means to remind us to pray for the minister who is going to pray for us. Indeed, I wish that we felt more generally the spiritual ties between us and our appointed minister. *We* should find it a great help and encouragement, and *he*, too, would feel it a comfort in his arduous duties, to know that his people prayed for him, and felt bound to him as the minister of God to them. This salutation, being addressed to each other, Ellen, you see that it is not proper to kneel until the Minister says, 'Let us pray;' when I heartily wish that all people *would* kneel where the rubric enjoins. It is distressing to see the careless, irreverent postures often assumed during the prayers; and we have scriptural authority—St. Paul's, and *our Saviour's* examples—to kneel during prayer, did not our own feelings lead us to adopt this posture in praying to Almighty God. *You* are accustomed, from habit and example, to kneel; yet, my children, let me say, watch yourselves, that it is not habit merely, but that humility, and earnest devotion of the spirit, accompany the outward posture of humility."

"I have tried," said Ellen, "to sing in Church, since I saw that Mamma always does, but I never can, for I feel ashamed to do so."

"If you really sang 'to the praise and glory of God,' my dear Ellen," said Mrs. Herbert, "your only reason for feeling ashamed would be, that you could not sing as joyously as you desired to feel. Indeed, I always do sing in Church, for I feel that it is as much a part of united worship as any other part of the service. I wish it were generally so considered."

"Then, Mamma, what a different idea we should have of our services, did all congregations join as you say they ought to do."

"We should indeed, Ellen, did we use our beautiful and spiritual Liturgy as its framers intended that we should do."

"Has not the Liturgy faults then, Mother?" asked Henry.

"I will answer that question, my dear boy, in the words of a pious and good man :—'As to our Liturgy, it is a human composition, and I am far therefore from thinking it perfect, or incapable of amendment; although when I consider the spirit of the present times, I dare not wish that any alteration should be attempted, lest the remedy should be worse than the disease.' These words were written nearly forty years ago, and the writer would almost have felt them more strongly now, than he did then."

CHAP. VII.

"MAMMA, I forgot to ask you when you were telling us about the early Church the other day, what the places of worship used by the early Christians were like?" said Ellen.

"The first Christian Church is said to have been built on the spot where that 'upper room' stood, mentioned in the 13th verse of the 1st of Acts. Indeed, that room was itself the *first Christian Church*. The earliest Christian Churches were built chiefly in the shape of a ship, or ark."

"Was there any reason for that, Mamma?" said Ellen

"I rather think that they were so built in imitation of Noah's ark, Ellen, for you know that the ark was a type of the spiritual Church. For, as the family of Noah was collected in a safe ark, and preserved through the tempestuous waters, so are the members of the Church of Christ, preserved in her communion, as in a safe ark, on the troublesome sea of this world, on their voyage to the haven of 'life eternal.'"

"I think that is a very pretty idea, Mamma," said Gertrude, "but I think I have heard it somewhere before, and I cannot recollect where."

"The first prayer in the Baptismal service has that type, Gertrude."

Gertrude found, and showed it to Ellen, who then said, "please to go on, dear Mamma."

"You know, my dear, that the body of a church, and of a cathedral is called the *nave*, which word is derived from *navis*, a ship. But the early churches were not confined to the shape of a ship—sometimes they were built in the form of a cross. The interior arrangements were much like ours, but of course different in different buildings. The baptismal fonts were always placed in the entrance, which was typical of baptism being an entrance into the spiritual Church of Christ. The altars were placed at the east side of the churches, that being considered the most honourable part, because the 'Sun of Righteousness' appeared from it.

"What is the meaning of the word Altar, Mamma," said Gertrude, "at least, I mean why are the communion tables so called?"

"Altars are so called metaphorically, my dear, because on altars, sacrifices were offered, and the place where we *commemorate* the great Sacrifice offered for

us, is so called to remind us of it. In the Rubrics, the altar is called the Lord's Table, and the word *table* is as appropriate as *altar*, because in receiving the Holy Communion, 'we partake of a feast upon a sacrifice,' and feasts are always spread on tables."

"In the primitive churches," continued Mrs. Herbert, "there were separate seats for the penitents—for catechumens, or those in training for baptism, (amongst adult converts)—for communicants—and for those yet unbelievers—so strict, and distinguishing was the discipline of the ancient Church. And I cannot help wishing, that such discipline was as well kept up in the actual working of *our* Church, as it is in her appointments and rubrics, and as her services suppose it to be."

"I have already told you that bishops, priests, and deacons, composed the ministry of the primitive Church. Their powers, authority, offices, and degrees, were just as we have them now. *We* received them from the early Church in due succession, and these three degrees of orders—bishops, priests, and deacons, *episcopally ordained*, were the only acknowledged ones in the Church of Christ for 1500 years. The historians of the Church, from the Apostolic times until now, concur unanimously in assuring us of this, and acknowledging *them* as the powers that be of God. Write down the following texts, Ellen, in connexion with this part of our subject; Rom. 10, v. 15; Tit. 2, v. 15; Heb. 13, v. 17. My dear Gertrude, you look very thoughtful, what are you thinking of?"

"I feel very glad that I know so much more about the Church, Mamma, and I feel very grateful that I belong to it. Since you have told me of all the claims that it has on us, and especially of its resemblance to

the early Church, I feel as if nothing could ever induce me to leave it."

"Shall I tell you what you feel, and what I feel, my dear child, in the words of a good old writer, who says, as far as my memory will assist me, 'Can we compare our Church first with Scripture, and then with primitive times, without finding those cords of love drawn closer and closer round our hearts, which bind us to the Church of our fathers, and to the land which, through their zeal and courage, under the grace of God, has been so long blest with that Church?'"

CHAP. VIII.

"ELLEN ! Gertrude ! what were you talking of so very earnestly this morning in the garden, and what book were you so eagerly examining, Gertrude?"

"It was the prayer book, Mamma, and Ellen and I were saying, that we had many more things to ask you before we left off our conversations on the Church."

"We have been looking over the Liturgy, dear Mamma, and trying to recall all that you have told us about it, and about the occasional services of the Church, derived in part from the early Church; and we have been reading also the occasional services for special days, which can only be applicable to the Church of England."

"These services of course, Mamma, are comparatively modern?" asked Ellen.

"They are so, my love, necessarily; and were compiled, of course, to meet national needs. The forms of

prayer for the Fifth of November, for the commemoration of the Martyrdom of King Charles, &c., being days, rightly considered desirable for us to observe religiously."

"Henry said this morning, Mamma, that the *prayers* in our Liturgy have been taken *chiefly* from the Romish Missal."

"Henry made a mistake, Ellen. The Church of England, in the arrangement of her offices, did not follow the Church of Rome, but the consent of all the ancient Churches. Dr. Stillingfleet says, 'It will appear that our Church of England hath omitted none of those services wherein all the *ancient Churches* agreed, and that when the *British*, the *Gallican*, or the *Romish* differed, our Church hath not followed the *Romish*, but the other, and therefore our Dissenters unreasonably charge us with taking our offices from the Church of Rome.' Dr. Milner, too, is very clear on this point; and says decidedly, that the service of our Church is far more ancient than the Romish Missal. He says, that it is impossible to say how early some parts of the Liturgy were written, but that they are of very high antiquity. Remember, my dear children, what I told you the other day; that while our Reformers did not scruple to introduce new collects, and new liturgical arrangements into our forms of worship, yet that the chief part of their work, was the *purification of the ancient services* from the corrupt mixtures of Popery; and that, therefore, in our daily service, we may feel that we are praying in the same words, that the early Christians, and Martyrs of the primitive Church offered their petitions, which is, I always feel, a great help, and advantage to the fervour and faith with which we now desire to pray."

"I hope that I shall also feel it so in future, dear Mamma," said Gertrude; "but when you speak of the '*daily* service,' what do you mean?"

"Our morning and evening services, are appointed by the Church, my love, to be read *daily*; see the directions given in the preface to the prayer book, 'concerning the service of the Church.' The Rubric says, 'that all priests and deacons are to say *daily* the morning and evening prayer, *either* privately or openly, not being let, (or hindered) by sickness, or some other urgent cause.'"

"And why is not this generally done, Mamma?" said Ellen.

"Because, my dear, the discipline of our Church is in this, as well as in many other instances, greatly relaxed, and this fact is much overlooked by those, who object to the services of the Church of England."

"I do not exactly understand you, Mamma," said Gertrude.

"No, my dear, perhaps not, but I will tell you what I mean. I remember your looking very enquiringly at me the other day, when that gentleman who called here was talking with your Papa, of the objections which Dissenters make to some of our services, and he said he thought some of these objections reasonable."

"I quite remember it now, Mamma, and recollect that I meant to ask you more about it, for I did not clearly understand what Papa said in reply."

"What *is* the objection Dissenters make to our services, Mamma?" asked Ellen.

"The objection, my dear, (that is not confined to Dissenters, but which is also made by many members of the Church to her services,) is, that they assume too much and that their language is too certain as to the

grace that the ordinances of the Church convey, and too secure as applied to her members."

"That I can understand, Mamma," said Gertrude, "for *I* have often half wondered how the burial service, for instance, could be generally, and appropriately used."

"I am glad, then, my love, that I happened to speak of this, because I think that I can show you, that it is only from ignorance of the spirit of our services, and of the existing discipline to accord with which they were composed, that such objections can be made. In the first place, I would say, that there is a *peculiarity* in the language which the Church uses in her formularies, which is frequently misunderstood, and yet nothing can be more in accordance with Scripture."

"What is that, Mamma?"

"I will tell you. The Church takes it for granted that her members are what they profess to be, and indeed what their Christian profession would oblige them to be, were the discipline of the Church rightly kept up, or they would not be suffered to remain in communion with her. And this hypothetical, and charitable language, is in accordance, as I said, with Scripture, and with the practice of the Apostles."

"How do we know that, Mamma?" said Gertrude.

"A moment's thought, my love, would enable you to answer that question for yourself," said Mrs. Herbert. "St. Paul addresses his Epistles to the visible Churches of Christ, and speaks of them in wide terms as 'Saints,' addressing the whole body in language expressive of exalted privileges, on the supposition that they were really such as their profession required of them. St. Paul addresses the Corinthians, as 'sanctified in Christ Jesus,' 'called to be saints.' 1st Cor. 1, v. 2. The first

thirteen verses of the first of Ephesians, are also a striking example of this—and we cannot surely suppose that *all* the members of the Churches St. Paul addressed, were *saints*, and holy, any more than we dare believe, or hope, that all her members are so at this age of the Church. I think Gertrude, that I can find something very clear on this point in a discourse of Bishop Bradford's. Here it is. 'It is the way of the Church to speak to, and of, the members of Christ, under such appellations and expressions, as may seem, at first hearing, to imply that they are all of them righteous, and holy persons. Thus the Apostles style those to whom they wrote, generally, as saints 'chosen of God,' and particularly St. Paul, who says they are 'saved by the washing of regeneration;' the reason of which is, that they were visibly by *obligation* and *profession*, all this which was thus represented of them; the more effectually to stir them up, and engage them to live according to their profession and obligation.'

"Thank you, dear Mamma, that is very clear, and yet it does not go quite as far as I wished, because although I can understand the propriety of addressing whole congregations as true members of the Church, yet I think that there must be many cases when such language ought not to be applied to individuals."

"My dear child, pray remember, and solemnly consider, that the Church cannot search the heart—that the outward professions of those who attend on her ordinances, are the only means by which she can judge them. It is her duty, and that of every Christian, to hope and charitably believe, 'all things' that are not decidedly contrary to the Divine will. The practice of many sects of Dissenters, in arrogating to themselves

‘the discerning of spirits,’ cannot be too strongly objected against, as being unscriptural and presumptuous.”

“What do you mean, Mamma?” said Ellen.

“That the custom of Dissenters generally, my love, is to admit none to communion with them, but such as *they* judge to be decidedly living to God. To say nothing of the exceeding arrogance of the practice, I fear that it is a sad encouragement to ‘vain-glory and hypocrisy,’ while many feeble, timid, but sincerely penitent spirits, are blindly excluded from the advantages of Divine ordinances. Dear Gertrude, your eyes say that there is something still unsatisfied in your enquiry, and I will answer it. There *are* certainly cases in which it would be false charity to hope, or express hope; and with regard to the burial service, of which I believe you spoke just now, recollect, that the framers of that service supposed such a state of discipline to exist in the Church, that all over whom it could not be hopefully and charitably read, would be excluded from communion with her.”

“Thank you, indeed, Mamma, you have now fully satisfied my mind, and I have long felt puzzled on that subject; I do not think that I shall ever feel any difficulty about it again.”

“I think not, Gertrude, for although I have not gone into particulars, yet I have said enough to satisfy you, and I do not think it necessary to enter more fully into the subject. Although, when you are older, it may be a profitable and pleasant employment for you to read through, and investigate the different services of our Church, with such help as some able commentators on them may give you.”

“I shall look forward to doing so with you, dear Mamma, at some future time,” said Gertrude.

"Mamma, why is *not* the discipline of the Church kept up?" said Ellen.

"That is a difficult question, my little girl, and bearing on so much besides, that I can scarcely answer you. The strict discipline of our Church has gradually fallen into disuse; and I would far rather, might I choose, that it were reinstated, in its ancient and original appointment by the Church, than that, (as some desire,) our beautiful Liturgy were altered to meet the relaxed discipline which now prevails."

"Where do we find directions for the proper discipline of the Church, Mamma?"

"Her Articles, strictly drawn from Scripture, determine her doctrines, my love; the Rubrics in the Common Prayer Book, settle the manner of her services and ordinances; but for the discipline of the Church we must consult the Canons, which were set forth by authority in 1603; as the reformed ecclesiastical laws, which had been drawn up at the Reformation, were never duly sanctioned."

"What are Rubrics and Canons, Mamma?"

"Rubrics, my dear, are the rules and orders for the arrangement of Divine service. Those directions which are printed in Italics in our Prayer Books are the Rubrics. They were so called from the Latin word '*rubrica*,' signifying *red*, as they were formerly printed in red letters."

"Thank you, Mamma. And what are the Canons?"

"The word Canon means 'rule of faith,' and you can understand why our Church rules are so called."

"And the *Canonical* Scriptures, Mamma?"

"Are those which were received as canonical, or oracles of faith unquestionably inspired, and univer-

sally so admitted to be by the canons of all the Churches, or of *the Church every where*, Ellen."

"And what does the word Apocryphal mean, Mamma?" said Ellen. "Of course I know what the Apocrypha is."

"Apocryphal means hidden, or secret, from a Greek word, and is applied to the Apocryphal books to express the uncertainty and concealed nature of their origin. You may read the sixth Article as a conclusion to this little digression. We have wandered away from the questions which you intended to ask me when we began this conversation, which, however, I hope to hear, and answer if I can, to-morrow."

CHAP. IX.

"GERTRUDE," said Ellen, the next day, "get your work; for Mamma says she is now at leisure, and will answer our questions about the Fasts and Festivals of the Church. Here is your Prayer-Book, Gatty, which will remind you of the questions that you wished to ask."

"Yes, Ellen, I remember that the first thing that we said we would ask Mamma is about those days usually called *Saints' Days*, and why they are kept holy."

"These annual festivals, my dear," said Mrs. Herbert, "were instituted at a very early period of the Church, in remembrance of the Apostles, and of Martyrs, by whom Christianity had been propagated."

"When were they first kept holy, Mamma?" said Ellen.

"I do not think that has been ascertained, my love, but certainly they were observed in the second century. They were at first kept holy only in the particular Church to which the Saints or Martyrs belonged; but they were, in a short time, appointed to be observed as they are now, and nearly in the same manner, as that appointed by the Church of England in the present day."

"Was the day of their martyrdom the day appointed to be kept in remembrance of them, Mamma?"

"Yes; which day was called their *birth-day*, to signify the day on which they were born to a new life of glory. One of the old writers says, 'When you hear of the birth-day of a Saint, think not it means the day in which he was born on earth in the flesh, but the day in which he was born from earth to heaven, from misery to happiness.' Cyprian exhorts his clergy carefully to note, and observe the days on which the Martyrs suffered, that their annual observance might be at the proper season."

"But it appears to me, Mamma, that if the memory, or '*birth-days*' of *all* the ancient Martyrs were to be kept, we should have a much greater number than we have recorded; but as it is, we have few named in our Calendar besides the Apostles."

"You say truly, my dear; in that case almost every day would have been a Saint's Day; and, indeed, these days did so accumulate in the early Church, that it was found necessary to appoint one common day in each church, for the remembrance of the peculiar Saints and Martyrs belonging to it. At the time of the Reformation, our reformers retained as many of these holy days as they thought conducive to piety, rejecting many of

the Romish and modern saints that were unprofitable, and, indeed, many of them very offensive. The list that they retained you will see in one page in the beginning of your Prayer Book, Ellen, and also in the Calendar, with the table of lessons, as set forth in the Statute in the reign of Edward the Sixth."

"And how were the Saints' Days meant to be observed?" said Ellen.

"There is little doubt, my dear, from the words of the Statute, (which, if you like it, I am sure your Papa will read to you,) that it was originally intended, that all these days should be observed something in the manner of observing the Lord's Day. But this has fallen into disuse; and I regret to say, that in many churches they are neglected altogether."

"Has not their observance led to great abuse of the intention of them, in the Romish Church, Mamma?" asked Gertrude.

"Indeed, it has, my dear. So much so, that our reformers thought it necessary to correct many erroneous notions that had obtained, and to guard against the abuse of those days; and in the Statute appointing their observance, of which I spoke just now, it is expressly declared, that these days are '*not* to be kept holy for any of the Saints' sake,' but for the sake of 'the godly and holy works whereby God is to be honoured;' and that these days are separated, hallowed, dedicated, and set apart unto God, and His true worship, and not unto *any saint or creature*. The Saints whose names distinguish these peculiar days, are only to be regarded as an example and encouragement to us."

"Do you think it is useful to us, Mamma, to keep these days?" said Ellen.

"Certainly, my dear. The Church would not have appointed them to be kept, if it were not so. I should like to close this conversation, by reading you an extract from your favourite, Jeremy Taylor, Gertrude, which will answer your question, Ellen." Mrs. Herbert read as follows :—"The memories of the Saints are precious to God, and therefore they ought also to be so to us ; and such persons as served God, by holy living, and holy dying, ought to have their names preserved in honour, and God be glorified in them, and their holy doctrines and lives published and imitated, and by so doing, we give testimony to the article of the Communion of Saints. But in these cases, as every Church should be sparing in the number of her days, so also should she be temperate in her injunctions, not imposing them, but upon voluntary and unbusied persons, without snare or burden. But the holy day is best kept by giving God thanks for the excellent persons, Apostles, and Martyrs, we then remember, and imitating their lives. This all may do ; and they that can also keep the solemnity, must do that too, when it is publicly enjoined."

"I like that very much," said Gertrude, "and think it is very beautiful."

"So do I, Gertrude. It inculcates the very spirit of keeping these days ; and were *we* so to observe them, according to our capabilities, I must think that we should find them as beneficial to us, as the Church intended that they should be."

CHAP. X.

"ARE you not going to tell us any more about the Saints' Days, Mamma?" said Ellen.

"No, my love; for whatever farther information you wish, you may consult Nelson on the Fasts and Festivals of the Church, or James on the Collects. I think all that you can now wish to know about them, must be a sketch of the Saints themselves, whose 'birth-days' we commemorate, and for this, I would far rather that you read, than obtained your information from my imperfect sketches."

"Will it improve us to read the lives of the Saints, Mamma?" asked Ellen.

"I hope that it would do so, my dear Ellen. You are very fond of reading Biography, and say that it improves you; and surely no Biography can be so really improving, as that of the true servants of God. Your Papa was telling Henry last night, that he should take the life of some great and eminent man, which they had been reading together, as an example of justice and generosity. And I think that Scripture Biography might be made most useful to us as examples of piety."

"You say '*Scripture* Biography,' Mamma?" said Gertrude.

"I do my dear, because we were talking entirely of the Saints' Days appointed by our Church, and consequently, I spoke particularly of *their* lives. And remember, 'that we do not preserve in our Church the commemoration of any Saints but *scripture* Saints.'"

"What are the other Fasts and Festivals annually

observed in our Church, on the same days of the month, Mamma?" asked Ellen.

"The immoveable Feasts and Fasts, I suppose you mean, my dear. Gertrude shall answer you."

"All the Sundays in the year, Mamma, are weekly festivals. Then there are the Saints' Days, of which you have told us, and these commemorate the twelve Apostles—St. Paul—Barnabas—St. John the Baptist—the first martyr, Stephen—the Innocents—the Circumcision of Christ—his Epiphany, or showing forth to the Gentiles."

"You have left out the chief immoveable feast, Gertrude," said Ellen; "I mean Christmas Day."

"That is, indeed the chief, Ellen. Yes, I forgot to begin with that."

"Well, go on, Gatty."

"Then there is a day to commemorate *all* the Saints—and one also for the Angels—one to commemorate the Annunciation to the Virgin—and one her Purification;—and I think these are all, except indeed, the days of the two Evangelists, Mark and Luke, who were not of the number of the Apostles."

"Why do we commemorate the Purification of the Virgin, Mamma," asked Gertrude, "as that was a Jewish rite?"

"Because, my love, we also commemorate the Presentation of Christ in the Temple, which took place at the same time, and I think we do well to observe His dedication to God."

"I think, Mamma," said Gertrude, "that we do well also to commemorate the annunciation to the virgin, as the beginning of that glorious time, when the prophecies were to have their fulfilment, and the Son of God was soon to come."

"The question which I asked you about observing the purification of the virgin, Mamma," continued Gertrude, "I wish also to ask, and for the same reason, about observing the circumcision of Christ, as that was a Jewish rite also?"

"It is observed to commemorate the active obedience of Christ, in fulfilling all righteousness," said Mrs. Herbert, "and by so doing, Christ abrogated for ever the severe injunctions of the Mosaic law, and brought in the milder terms of the Gospel."

"Is it not strange, Mamma, that one day is to be kept holy in honour of the angels?" asked Ellen.

"No, my dear, I think not, when you recollect that the angels are the ministers of God towards man, see Heb. 1, v. 14. What is the meaning of the word 'angel,' Gertrude?"

"Messenger, Mamma."

"Yes; and in the directions sent to the seven Churches in the Revelation of St. John, their bishops are addressed as angels, or messengers to the Churches. The angels of God are to us ministering spirits, and while our Church strongly opposes the worshipping them, or paying them undue honour, she has appointed a day on which to express our gratitude to God, for the benefits *He* has given to the Christian Church, through the ministry of the holy angels."

"But do you not think, that thus keeping a day in their honour, may lead to worshipping them, Mamma?" asked Henry.

"Indeed, my dear, I do not, without wilful perversion of the design of this holy day—for their being but our fellow servants, though of a higher order, would teach us that they are not to be worshipped, see Rev. 22, v. 9,

and St. Paul, in the 2d of Colossians, expressly warns his disciples against worshipping angels, thereby not 'holding the Head,' the *only* true object of worship."

"What are the stationary *fasts*, Gertrude?" asked Ellen.

"The Prayer-Book says that all Fridays in the year are to be kept as fast days, and also the evenings before the festivals, and I do not think that there are any other immoveable *fasts*."

"Yes, my love, the autumn and winter ember weeks are also immoveable *fasts*, as they are always the first Wednesday, Friday, and Saturday after the 14th of September, and the 13th of December."

"I thought that there were four ember weeks in the year, Mamma," said Gertrude.

"So there are, my dear, but the others are moveable, depending on Lent and Whitsuntide, which they immediately follow."

"What *are* the Ember *fasts*, and why are they so called, Mamma?" enquired Gertrude.

"The Ember *fasts*, Gertrude, were appointed by the Church to consecrate the four seasons of the year, and also as special seasons for imploring God's blessing on the ordinations which were to follow, as appointed by our Church, on the Sunday after; it being enjoined by one of the canons of our Church, that deacons and priests were to be ordained on the Sundays immediately following these Ember *fasts*. Various meanings are given to this word, Ember—the most probable of which is, that it is derived from a Saxon word, signifying *a course*; and that these *fasts*, being annual and regular in their recurrence, were properly called *fasts in course*.

"What is meant by a vigil, Mamma?" asked Ellen.
"There are *vigils* noted among the fasts, and I do not know what they are."

"The vigils, my love, are the evenings before the festivals, which your sister mentioned just now, in her enumeration of the fasts. They are so called from the Latin word '*Vigiliae*,' signifying watchings. This name was given them from its having been the custom in early ages, to pass great parts of the nights before festivals, in watching and prayer; and the name has continued, even since it was found desirable to alter the manner of their observance."

"How are fast days designed to be kept by the Church, Mamma?" asked Ellen.

"They are days set apart by the Church, my love, in which she appoints that her members should especially humble themselves before God, with prayer and repentance. Of the manner in which the early Church kept the fasts, we will speak more particularly when we come to the chief annual fast of Lent, in our conversation on the Moveable Feasts and Fasts, about which I suppose you wish also to talk a little with me."

"Oh! yes, if you please, dear Mamma. There are many things that we wish to ask you about them, which we cannot find in the books we have learnt on these subjects."

"Arrange your list for me to-morrow, then, Gertrude. I am sure Ellen's memory will not retain more at present."

CHAP. XI.

"I cannot believe, my dear children," said Mrs. Herbert, "that you can require much information concerning the principal annual fasts and festivals of our Church, for surely with their history, meaning, and the reasons for their observance, you are well acquainted."

"That is true, Mamma," said Gertrude, "and we have known these things so long, that we can scarcely recollect when we did not know them, and yet there are some few questions that we wish to ask you about them, which we found we could not answer ourselves, when Ellen and I were enumerating them, and talking over all that we knew about them."

"You shall enumerate them to me then, my love, and ask me these questions, as they occur to you in doing so."

"The first moveable feast in the Ecclesiastical year then," said Gertrude "is Advent, which of course we know is kept as a preparatory season before the celebration of Christmas."

"You should more properly speak of the season of Advent as a fast, Gertrude, for as such was it solemnly kept in the early Church, second only to the Lent fast."

"It must always commence on the nearest Sunday to the 30th of November, must it not?" said Ellen.

"Yes; that the four Sundays in Advent may always precede Christmas Day. The services, and especially the collects for this season, have always struck me as being peculiarly fine and touching, and a most fitting

call for preparation for the grand event to which the Christian Church must look in it, *i.e.* the second advent of our Saviour."

"The next solemn season in our Church, Mamma," said Gertrude, "is that of Lent, about which Ellen wished to ask you something that I could not tell her. The first day of Lent is Ash Wednesday, which begins the solemn fast of forty days, kept in commemoration of our Saviour's temptation in the wilderness. Of the three Sundays that precede Lent, I have a question to ask. What is the reason they are named as they are?"

"To explain that, my dear, I must tell you that the first Sunday in Lent was anciently called *Quadragesima*, or the fortieth day before Easter. When the three weeks before the Lent fast began to be observed as a time of preparation for it, it was in accordance with the ordinary mode of computation to reckon backwards, and for the sake of round even numbers, they counted in such cases by decads, or spaces of ten. In accordance with this custom, the Sunday before *Quadragesima* would naturally be called *Quinquagesima*, the one before that *Sexagesima*, because it is the next round number, and the next *Septuagesima*, for a like reason."

"Thank you, Mamma; does not Lent mean spring?"

"It does, my dear, and is derived from a Saxon word."

"What is the meaning of Shrove Tuesday, Mamma, the day before Ash Wednesday?"

"It is derived from the verb, *to shrive*, which signifies to hear, or to make confession, which it was anciently customary to do on this day."

"Are there not more than forty days in Lent?" asked Ellen.

"No, when the Sundays in Lent are deducted from the period, for it is not the custom of the Church ever to fast on Sundays, which are feasts through Lent as at other times."

"You said yesterday, Mamma, that you would tell us something of the manner in which the early Church kept Lent."

"Christians, during the early ages, my love, were particularly strict in their observance of it, using, for the most part, very rigorous fastings. During the whole of Lent unusual abstinence was practised, and during the last week, commonly called Passion Week, peculiarly strict and solemn fastings were observed. Lent was considered so solemn and holy a season for humiliation and repentance, that every thing that was of the nature of joy or gladness was considered incompatible with its proper observance. More frequent public devotions were used, and the private contritions and mortifications were enjoined to be equally increased. St. Chrysostom particularly inculcated the due observance of Lent, and strongly impressed on his disciples, that it was to be a *spiritual* observance, and that the outward fasts and mortifications were useless, except inasmuch as they *spiritualized* the soul,"

"How *can* they spiritualize the soul, Mamma?" asked Gertrude.

"They cannot in themselves, my dear, nor indeed can any outward means do so, unless blessed to that purpose by the Spirit of God. We cannot too fully bear in mind our own utter inability to spiritualize our souls ourselves by any thing that we do. 'We are not able of ourselves to help ourselves,' but 'our sufficiency is of God;' and this knowledge should make

us very humble in *all* that we do. The Holy Spirit of God is our only sanctifier, as Christ is our only redeemer; and we could as easily do the great work of human redemption which Christ wrought *for* us, as effect our sanctification, which the Holy Spirit alone works *in* us, by the application of the blood of Christ to the soul, and which must be sought of Him in humble and fervent prayer."

"Then how can outward acts spiritualize the soul *at all*, Mamma?" said Gertrude.

"As I said, my love, in themselves they cannot—they are nothing. But if undertaken in obedience to the directions of holy writ, and in conformity with the practice of the saints, therein recorded; and also with a view to mortify the natural desires of our minds, which are opposed to our walk with God; and in humble trust on the blessing of God on our endeavours, we have reason to hope that He will help us, and will purify our hearts. In proportion, too, as we are enabled to overcome such things in our nature as retard our spiritual advancement, God will give us a higher taste and desire after spiritual things, and sanctify us."

"And still, whatever we do, it is God's work only, Mamma."

"Just so, Gertrude, if it does anything for our souls. In this, as in all things, *we* may 'cast our bread on the the waters,' but it is God only, who will bring it to us again with a blessing. But recollect, 'that we must not relax our own exertions, nor expect that Heaven will shower its blessings on us, merely because we ask them, whilst we live in neglect of the *means* which God has appointed for their acquirement. It becomes us to follow up our petitions with *active exertions*, (in humble

dependence on the Divine grace). We must 'give all diligence to make our calling and election sure,' and while we implore the assistance of Heaven, we are bound to labour as assiduously as if the whole success depended on ourselves.' For, as 'watchfulness without prayer is presumption, so is prayer without watchfulness self-delusion.' But this is a subject into which we will not enter farther; only, let me say—pray, my dear children, 'that the Holy Spirit may in all things direct and rule your hearts,' because you will not otherwise 'be able to please God.'"

"How does *our* Church appoint Lent to be kept, Mamma?"

"I believe, my love, that our Church wishes Lent to be observed as much in the spirit the early Christians observed it as possible, as a season of special repentance, self-examination, and humiliation; and also of such bodily self-denial, as, with the aid and blessing of the Holy Spirit on it, will best conduce to bring our souls into a subdued and contrite state of mind."

"But surely, Mamma, we ought always to repent and humble ourselves before God?" asked Gertrude.

"Assuredly, my dear child, we ought always to do so, but considering the corruption and frailty of our nature, I think that the Church has most wisely and judiciously appointed a special season in which we are more particularly called on to do so, and I think that this season is most wisely placed immediately before Easter, as a preparation for the joy we should feel; the sober, thankful, and humble gladness, with which every Christian should welcome this most joyful season of our Church."

"That last observation, Mamma," said Ellen, "reminds me of the question I wished to ask you. I cannot understand the connexion between Lent and Easter, or rather how it is that we commemorate the temptation of Christ in the wilderness, at the time immediately preceding Easter. How do we know that they happened at the same season, for Gertrude says that they were three years apart?"

"How so, Gertrude?"

"Because, Mamma, Christ was tempted in the wilderness at the *beginning* of his ministry, which was three years before his death, and yet Good Friday, on which we commemorate the close of it, is the last day in Lent."

"You are right, my dear; but I should say that we do not profess to note *the period* at which the temptation in the wilderness took place in our Lent fast; but I think, as that event was to be celebrated in our Church, it could not be more properly placed than it now is. Some writers on this forty days' fast, scarcely seem to recognize it as a commemorative one at all, but merely as a preparation for Easter. I believe that Nelson so speaks of it, or, at any rate, merely notices casually the temptation of Christ, as a history to be remembered in our forty days' fast, and certainly not as the origin of it; and yet I think that we must rather follow the implied intention of our Church, as, in her collect for the first Sunday in Lent, she surely seems to recognize this origin of the *commemorative* season."

"Is not the last Sunday in Lent called Palm Sunday, Mamma, and why?" asked Ellen.

"It is so, my dear, to commemorate our Saviour's entry into Jerusalem, five days before his death, when

the people strewed branches of palm trees before him ; but as this has no reference to the events commemorated in this most solemn week, I like better to call it, (as it is generally done,) *Passion Sunday*."

"I should be sorry, Mamma, if we had any questions to ask you about *Passion week*, or the sacred history which we then celebrate," said Gertrude.

"Indeed, my love, I hope that you know all that you should do respecting that solemn period, for which our Church has provided such affecting and awakening, as well as explanatory services. But Ellen looks as if she wished to ask a question ; what is it, my child ?"

"Why the Thursday in that week is called *Maunday Thursday*, Mamma ?"

"From the Latin word *Mandatum*—which means a command or charge—to commemorate our Saviour's last charge to his Apostles, which was given the day before the one on which he suffered. You scarcely wish to ask me why that day is called *Good Friday*, Ellen ?"

"No, indeed, Mamma ; I hope that I can feel how truly and thankfully we should acknowledge that it was indeed for us a *good day*," said Ellen solemnly.

"Easter Eve was a vigil, of course, Mamma ?" said Gertrude.

"Yes, my love ; the most important one in the year, which was always most solemnly observed in the early Church, and which ushered in Easter day, about which, I should suppose, you have not much to ask."

"Indeed I have," said Gertrude ; "for it seems to be the chief feast in the year, as all the rest are said to depend on it ; and why they should be obliged to do so, I cannot understand."

"Cannot you, my dear ? Because Easter must

always happen on the nearest full moon to the 21st of March.

"That is the very necessity that I cannot understand, Mamma."

"You know, Gertrude, that Easter took the place of the Jewish Passover, and it is, therefore, always kept at the same time that the Passover was celebrated, although not on the same day. The Jewish Passover was always celebrated in the month Abib, which answers to our March, and was always kept at the time of the full moon; to correspond with which, Easter is appointed to be always kept at the full of the moon."

"Now you are come to my great difficulty, Mamma. Our feast of Easter, depending on the moon, is, of course, a moveable feast, but the Passover also depended on the moon; and yet we learn, from the 12th of Exodus, and elsewhere, that it was always kept on the fourteenth day of the month."

"You seem not to be aware, my dear Gertrude, that the Jewish months were themselves moveable, and depended on the moon, and that when the new moon appeared, it was universally proclaimed by those who saw it first; and *that* was the first day of the month. The time of the full moon, therefore, would always happen directly in the middle of the month."

"But was not that a most troublesome and imperfect way of reckoning?" asked Gertrude.

"It was, indeed, and so uncertain, that frequent disputes arose as to the correctness of the calculation; and, at the time of the Passover, there were often great differences of opinion, as to whether it was the

right day for keeping it, or not, as they were anxious to keep up its celebration on the same day that they were delivered from Egypt."

"Was not the month Abib the first month in the Jewish year, Mamma?" asked Ellen.

"It was the first month in the ecclesiastical year; the civil year began in Tisri, answering to our September. Abib means 'corn in the ear,' and the first month was doubtless so named, because the young corn was then in that state."

"My difficulty is quite cleared now, and thank you you for it, dear Mamma," said Gertrude.

"Has the Church always kept Easter at the time that we now do?" asked Ellen.

"The early Churches differed as to the time of its observance," said Mrs. Herbert, "some keeping it the day that the Jewish Passover was kept, *i. e.* the fourteenth day after the appearance of the new moon; others, on the Lord's day immediately following the Jewish Passover. This last custom was universally enjoined at the Council of Nice, and has remained so observed ever since that time."

"And very rightly, I should think, Mamma," said Gertrude; "for although it happens at the same time that the Jewish Passover was kept, yet as not that, but our Lord's resurrection, was the event to be commemorated, it surely was fittest to observe it on the day that he rose from the dead."

"It appears that the Council of Nice agreed with your opinion, Gertrude," said her mother, smiling.

"Ellen," said Gertrude, "who convened the Council of Nice, and when?"

"Indeed, I remember that, Gatty. The Emperor Constantine, A.D. 325."

"The ancient Church kept Easter with great rejoicing," observed Mrs. Herbert. "'The joyous Sunday,' was one of its well known appellations. Acts of mercy and charity were specially practised, as proper to the season, and some of the Christian Roman Emperors then released prisoners. Masters granted freedom to their slaves, and the rich felt it their duty and privilege to help the poor more especially than at other times. Eusebius says, that these customs were in imitation of our Saviour, who delivered all men from the bondage of sin, setting at liberty those under the power of death; and that his followers imitate his mercy, by loosing men from their temporal bonds. He also adds, that if ever acts of mercy and charity are appropriate, they are so at that season which brought universal freedom from slavery, and general liberty to all mankind; and he says, 'What can be more proper than to make the heart of the poor rejoice, when we recollect *our* natural poverty, and the fountain of all our mercies?' The whole week following Easter was kept very holy, and devoted to religious exercises; indeed, for a fortnight after, all public amusements were prohibited, and the courts of justice shut."

"And how long does our Church enjoin the festival to be kept, Mamma?"

"Though the Church enjoins only the Monday and Tuesday in this Easter week to be kept as holydays, yet she seems to recommend the keeping the whole week holy, by prescribing in her Communion service a proper Preface for Easter, and six days after, approving thus of a daily communion through the week."

"But the prefaces to Christmas Day, Ascension Day, and Whit-Sunday, have the same heading, *Mamma*," said Gertrude, who had again consulted her Prayer-Book.

"I know it, my dear, but that does not contradict what I said was believed, by some, to be the intention of our Church. It only extends it to those feasts also."

"I am afraid, my dear," said Mr. Herbert, who had just entered the room, "that what you have just said, will lead Gertrude and Ellen to believe that it was peculiar to those holy seasons you have quoted, to institute daily communions for them. It is perfectly true, that the whole week following these seasons was to be kept specially holy, in the judgment of the arrangers of our Liturgy, and that there were special prefaces appointed for the Communion service, but it by no means *follows*, that while the Church thus seems to appoint daily Communions at those seasons, that she does so at those seasons only.

"I have always thought so, my dear," said Mrs. Herbert, "but should be very glad to be better instructed by you."

"I will give you, my love, Bishop Beveridge's view of the Rubric, which says 'that the Collect, Epistle, and Gospel, appointed for the Sunday, shall serve all the week after, where it is not by this book otherwise ordered,' and who thinks from this, that the Church *provides*, not only for a weekly, but a *daily* Communion, throughout the whole year. Therefore, while a *peculiar* service is appointed for special seasons, it is not the intention of the Church, that a daily Communion should be *peculiar* to those days. And now, my little Ellen, ask *Mamma* your next question."

"Why is the first Sunday after Easter called Low Sunday, Mamma?"

"Because, my dear, the solemnization of Easter was still observed, though in a lower degree. Easter was considered the most solemn time for baptism, and on Low Sunday, the baptized committed to the keeping of the Church, the white dresses that they had worn through the week."

"What did the Church do with them, Mamma?"

"They were preserved, my love, to be capable of being produced against such as had violated their baptismal vows. It is, perhaps, in reference to this beautiful custom, that the Epistle for that day is selected. You may find the following texts in the Revelations, in allusion to *white* garments—Rev. 3, v. 4-5; 7, v. 9-14; and 6, v. 11.

"What are the next seasons in our list, Gertrude?" said Ellen.

"We will wait for them until to-morrow, my dear. I cannot answer more questions now."

CHAP. XII.

"THE three Rogation days," said Gertrude, "come next; and Ascension day, or Holy Thursday."

"It is only lately called *Holy* Thursday," said Mrs. Herbert, "the Thursday in Passion Week having been anciently so called. From Easter, until the Rogation days, was a season of great joy in the early Church. The Ascension of our Lord, you know, took place forty days after his Resurrection, so that Ascension day always falls on the seventh Thursday after Easter day."

"Why were the three Rogation days appointed before Ascension day, Mamma, and what are they?"

"They are called Rogation days," said their Mother, "from a word signifying *special asking*, and were three fast days appointed by the Church, as a break in the festival kept up from Easter to Whitsuntide, to devote more particularly to prayers and supplications, and as a preparation for the devout celebration of our Saviour's ascension; and also to implore God's blessing on the fruits of the earth springing up at that season. They are otherwise called *Litany* days, which also signifies supplication."

"The Rogation days are not generally much observed, are they, Mamma?" said Ellen.

"Not as they should be, my dear, I think. It is only since the Reformation, however, that they have *not* been so sacredly observed; before which time, there were solemn processional supplications in England on those days, which custom was instituted by a bishop of Vienne, in the fifth century, during a time of public calamity, to avert which they were first ordained, and adopted in the Western Churches."

"What were the processions retained for, Mamma?"

"They were still enjoined to continue, my dear, when the customary solemnities were altered, at the Reformation; and it was enjoined that the curates and men of the parishes should perambulate them, with prayer and thanksgiving for the mercies of God in giving the fruits of the earth, to acknowledge and implore the continuance of which, I told you was one object of the observance of those days."

"But I never heard of this being done, Mamma," said Gertrude.

"It is done, my dear, in many parishes, the bounds of which are still perambulated on those days; prayers having been first offered up in the parish church. But the custom is not a general one. I suppose that it was abused, and therefore discontinued; but I think that it was a simple and interesting institution originally."

"And now," said Gertrude, "we are come to Whit-Sunday, which took the place of the feast of Pentecost, and is, consequently, fifty days after Easter. I have always liked to think, Mamma, that the full power of the Christian Church by the outpouring of the Holy Ghost on the Apostles, was given to it on the same day that the law was given to Moses."

"It derived its name, Mamma," said Ellen, "from the *white** garments then worn by the baptized, did it not?"

"It did so, my dear; or, as others think, it is metaphorically called *Whit*-Sunday, from the diffusion of light which, as on this day, fell on the Apostles."

"Was not this also a solemn season for baptism in the ancient Church, Mamma?" said Ellen.

"Yes, Ellen, as your last question would imply. As Easter was appointed for one appropriate season of baptizing, to commemorate our Lord's death and resurrection, by making it a season for admitting persons into the 'death unto sin, and a new birth unto righteousness,' so was Whitsuntide fitly appointed to be another, in memory of the Apostles' baptism 'with the Holy Ghost, and with fire;' and of St. Peter having on that day, with the other Apostles, baptized three thousand souls."

* Rev. 7, v. 9-14; 6, v. 11; and 3, v. 4-5.

"But *we* have no stated times for baptism, Mamma," said Ellen.

"No, my love; nor had the early Church for the baptism of *infants*, the seasons in question being appointed for the baptism of adult converts, who were better prepared for this sacrament, by having stated times by which to be prepared for it. I do not think you can wish to know more of our Church's design in keeping Whitsuntide, as you have long been familiar with its history, and the reasons for its observance."

"Trinity Sunday, which always follows Whit-Sunday, is the next and last moveable feast, Mamma."

"Yes, my love; and the mystery of the Blessed Trinity is well now commemorated, as it seems that the feasts we last spoke of, naturally lead our minds to the contemplation of the Triune God. After the festivals which commemorate our Saviour's work on earth, and the descent of the Holy Spirit, the Church appropriately celebrates the whole glorious Trinity in one view. 'In the preceding festivals we commemorate the Unity in Trinity; in this, the Trinity in Unity.'"

"There are no more festivals and fasts, Mamma, after Trinity, till Advent comes again," said Ellen.

"No more moveable ones, my love. There are services for five and twenty Sundays after Trinity, the Sundays between Trinity Sunday and Advent, when exceeding that number, being filled up by those omitted after the Epiphany; although there are not so many as five and twenty when Advent falls early. There needs no particular observation on the Sundays after Trinity. 'James on the Collects,' which you are accustomed to read with me, will supply you with as good a practical commentary as you require on them."

"Do you not think the Collects very beautiful, Mamma?" asked Gertrude.

"Indeed, I do, Gertrude; there is little less than inspiration in them, and I revere their antiquity, as they are generally very old. Gregory the Great, 594 A.D., speaks of many of them as esteemed ancient, even when *he* lived. The word Collect is as old as the third century, and is supposed to be so called, because many of the supplicatory sentences were *collected* under one head. The selection of the Epistles and Gospels is also very ancient."

"Did the reading of the Epistle and Gospel always precede the Communion Service, Mamma?" said Ellen.

"Yes, my dear; it formed part of the office for the Communion, which was originally a distinct service in itself, and appointed to be read at a separate time from the morning prayer."

"What is the meaning of the words Kyrie Eleison, Mamma, which are applied to the responses after the reading of the Commandments in the Communion service?" said Gertrude.

"They are two Greek words, my dear, signifying 'Lord have mercy,' and are applicable to any such supplicatory sentences, although specially applied to the 'lesser litany' you named."

"Was not the Sacrament in the early Church administered much more frequently than it now is, Mamma?"

"The earliest Christians, my love, received it daily. It then became weekly. You know how sadly the Romish Church abused this sacred ordinance, and amongst its perversions of its designs, it restricted its

celebration to an annual one. One of the first attempts of our Reformers was to rectify this abuse, and to *require* the capable members of the Church to receive it three times a year; giving them the option of receiving it much more frequently;—as it is the custom generally now, I am thankful to say, to have monthly, and even weekly communions; while the Church *provides* for a *daily* communion throughout the year, as your Papa told us.”

“Do you think that Christians can communicate too often, Mamma?” said Gertrude.

“Indeed, I do not, my love, when we consider what the *communication* is; it being nothing less than that of the blessed and sanctifying communication of the benefits of our Lord’s death; appointed to be by this, Christ’s own ordinance, applied to our souls. And surely we cannot too highly value, or too frequently avail ourselves, of the high privilege of partaking in the chief means of grace given to man below. But until you are old enough to be a partaker of this sacred ordinance, my dear Gertrude, we will defer more particular remarks on it.”

“Why is the Sacrament of the Lord’s Supper sometimes called the Eucharist?” asked Ellen.

“Eucharist, means the sacrifice of praise and thanksgiving,” said Gertrude.

“I suppose the Catechism, Mamma, was drawn up at the same time that the Liturgy was?” said Ellen.

“It was, my love, but in matter and substance it corresponds with ancient catechetical forms. It was required to be learnt by all before they could receive the Sacrament of the Lord’s Supper, or before they were confirmed, which indeed, was usually, if not

always, a pre-requisite for communicating ; at least I believe so."

"Was Confirmation a very ancient rite, Mamma?" asked Ellen.

"As old as the times of the Apostles, my love, of whose confirming the Churches by the laying on of hands, we read in various places ; see, for instance, the 8th of Acts, verses 16, 17 ; 15th. v. 41 ; 19th, v. 6. From these passages, it appears that confirmation in the Apostolic ages was accompanied by the extraordinary gifts of the Spirit, and when other miraculous effusions ceased, these ceased also. But *after* these times, the early Church thought very highly of Confirmation, as conveying the ordinary gifts of the Spirit, for 'the opinion of Christian antiquity was, that at Baptism, the Holy Spirit bestowed grace to make us clean, and free from the pollution of sin, and that at Confirmation, a more abundant increase of grace was vouchsafed, and additional spiritual strength given.' Our own Hooker says, 'It was necessary to add to baptism the laying on of hands, with prayer for the light of God's most Holy Spirit, to confirm and perfect that, which the grace of the same spirit had already begun in baptism.'"

"I should like to find some more texts relating to Confirmation, Mamma."

"You shall do so this evening, my dear ; and we will get your Papa to help us investigate the history of this rite of our Church. I should have told you just now to read the second verse of the 6th of Hebrews, as being a direct allusion to it ; where we find it classed with very important doctrines."

CHAP. XIII.

"I THINK it is a very pleasant thing to know that we are doing as the Apostles did," said Ellen. "I shall like the Apostles' Creed better, since we have heard so much about the early Church."

"The Apostles' Creed, my love, is not so called because it was used by the Apostles, but because it is Apostolic, and was composed in a church founded by Apostles, and is conformable to their doctrines. Probably, great part of this Creed was derived from the Apostolic tradition, but it was not in its present form till the fifth century. The Nicene creed, or that framed at the Council of Nice, is the most ancient early creed, as an entire creed. And at the second general Council, that of Constantinople, it was altered to its present form, A.D. 383."

"Then, Mamma, why is the Apostles' Creed peculiarly so called?"

"Not to the exclusion of other creeds, my love, but simply as being composed in the only Church founded by the Apostles themselves in the West. Thus, their bishop was called *the* Apostolic bishop—their faith, *the* Apostolic faith—and their Church (the Roman Church), *the* Apostolic Church. In the East, where the Apostles had themselves founded many churches, the case was different."

"I should like, Mamma," said Gertrude, "to ask you a few questions about the Athanasian Creed."

"Athanasius," said Mrs. Herbert, "was an archbishop of Alexandria, in the fourth century, who strongly opposed the Arian heresy, which denied the divinity of Christ, as you know, I believe. He was at the Council of Nice, which was held to oppose these same doctrines."

"And did Athanasius compose another creed himself, for the same purpose, after the Nicene Creed, Mamma?"

"The Athanasian Creed, my love, was drawn up from the writings of Athanasius, nearly one hundred years after the Nicene Creed. 'The learned differ as to its compiler. It was, however, acknowledged by the Western Church in the sixth century, received into the Liturgy in the eighth, admitted into the Romish Church in 930, and received into *our* Liturgy at the Reformation.' It is, therefore, a most venerable composition, and as such, and having been generally received by the Church for nine hundred years, should not be hastily and lightly treated with disrespect."

"Yet it is very much objected against, Mamma, and by some very good people, is it not?" said Gertrude.

"It is, my dear; but I think I can convince you, without reason, and from a false view of its design. The intention of its compiler was evidently to set forth, a plain and clear account of the doctrine of the Trinity, and the divinity of Christ, and thus to furnish the Church with an antidote against the alarming heresies, which the enemies of the true faith were zealously spreading. Take your Bible, Gertrude, and read the 4th verse of Jude, and the

2 Peter 2, v. 1, to illustrate the heresies to which I allude."

"Then the Athanasian Creed is, in fact, an explanation of the Trinity, Mamma?"

"No, indeed, my dear, I did not say that. The Trinity is a mystery far above all human comprehension, or *explanation*, which is not attempted. This creed is an acknowledgment, and declaration of belief in that doctrine, as given to us, which we are to exercise our faith in, believing, without understanding. I would remind you, also, that we do not receive this creed on the authority of man, although it is a human composition, for every one of its clauses 'may be proved by most certain warrants of Holy Scripture,' as our 8th article says."

"But I think, Mamma, that it is not the *doctrines* contained in this creed that I have heard objected to, but the condemnation it pronounces, on those who disbelieve these doctrines."

"Well, Gertrude, and does not the Bible pronounce the same condemnation on all those who *wilfully reject* these same doctrines? For, remember, that the condemnation applies to no others. Look at Mark 16, v. 16; surely, we need not be more charitable than Jesus was."

"But yet, Mamma, people who *believe* all this, cannot bear that it should be so strongly set forth."

"That is very inconsistent, Gertrude, for if they can endure the *doctrine*, they might surely endure to hear it professed, and confirmed by the voice of the Church."

"I always feel it very awful, Mamma, when I hear it read in church."

"It is very awful, Gertrude; and so is the state of

those who would not join in the belief of this doctrine, as here declared, and that being so, it makes me think it the truest and kindest charity of the Church, to warn her members of the dangers into which they may fall by renouncing this doctrine, and in opening a door to such as do so, to 'believe and be saved,' by showing them the awful consequences of unbelief. If the Gospel of Christ be our only hope, is not the Church our true friend in telling us so?"

"But how dreadfully such sentences as those called the 'Damnatory clauses,' Mamma, must fall on the hearts of those who waver in the faith?"

"True, indeed, Gertrude; but is not that another reason for trying to convince them of their error? Many may, in the end, bless God for those very warnings and threatenings, which they now feel to be so intolerable. If a tender mother saw her child rushing wilfully on imminent danger, would she not, in the excess of her love, warn him in the strongest language she could use? Would you think any measures too forcible to prevent a fellow-creature from swallowing poison? I do not like the term 'damnatory clauses'—that term is more harsh and uncharitable than the creed to which it is applied. 'Our Church,' says Dr. Hook, 'treats *no error* with toleration, nor *person* with unkindness;' quite the reverse. I think, therefore, that it is in the very spirit of wisdom and charity, that this creed is appointed to be read at stated, regular, monthly intervals, and especially when our attention is more particularly called to the great and leading articles of our faith; to *remind* some, to *warn* others, affectionately to preserve *all*. Dr. Waterland says, 'So long as there shall be any men left to oppose the doctrines which this

creed contains, so long will it be expedient and even necessary to continue the use of it, in order to preserve the rest ; and I suppose, when we have none remaining to find fault with the doctrines, there will be none to object against the use of the creed, or so much as wish to have it laid aside."

"I am very much obliged to you, Mamma," said Gertrude, "I am quite satisfied on this point. I suppose that your remarks will many of them apply also to the Communion Service, appointed for Ash Wednesday, against which I have heard similar objections."

"In substance they will do so, my love ; as the Communion Service, (although not a profession of faith,) contains the warnings of God against those who are disobedient ; and it is as necessary to warn those who *disobey*, as those who *disbelieve*—faith and obedience being equally necessary to a continuance in the favour of God ; indeed, they are one and the same temper of mind, acting differently."

"What is the meaning of the word Communion, Mamma ?" asked Ellen.

" '*Denouncing* God's anger, and judgments against sinners,' as the Prayer Book tells you, Ellen."

"I have heard it objected, Mamma, that the saying 'Amen' after each sentence of God's wrath against sin is almost like bringing it down on ourselves, by praying that it may be so," said Gertrude.

" 'Amen,' my dear, is not here used as a prayer, but simply as an expression of submission to the judgments of God against sinners. Besides, recollect that the curse will equally fall on the sinner who is impenitent, whether he put the affirmation to it himself, or not. Indeed, he does so virtually, in that he *knows* his sin and the

consequences, and yet goes on sinning ; and remember, that with the penitent, the curse has nothing to do. Recollect, also, that it is not a question for our own judgment, whether it is well to use the word Amen here, or not ; for God himself commanded it, when he commanded these sentences to be read. Deut. 27."

"There is another question that I wish to ask you about the Creed, Mamma," said Ellen. "Why do we turn to the East when we repeat it, as all the people do in the church which we attend, though I never saw it done anywhere else?"

"Because you have not been to many churches, my dear little girl ; but it is done in many, although not universally. I told you before, that the Eastern side of the church was esteemed the most honourable, as the 'Sun of Righteousness' dawned from the East, and the early Christians worshipped towards the East, because they expected our Saviour's second coming would be from thence. The Jews, you know, always prayed with their faces towards Jerusalem, when away from it, (see Dan. 6, v. 10,) and towards the temple and mercy-seat, of which our Christian altar took the place, and the primitive Christians continued the custom of looking towards it in their worship."

"I like the custom, Mamma, now that I understand it," said Gertrude.

"So do I, my dear ; and think it an expressive and simple ceremony, which, when rightly understood, cannot be accounted superstitious ; and yet, as it is not commanded, nor necessary, when it is omitted there is no disrespect intended. I have heard another, and an interesting explanation of the same practice, which I think you may like to hear also. That it was consi-

dered as symbolical of a conversion from Satan to Christ—from darkness to light. The Catechumens in the early Church, in repeating the abjuration of the works of the devil, turned to the West; and these symbolical practices have been thus explained by one of the early writers, St. Chrysostom—‘The West is the place of darkness. For this reason you look to the West, when you renounce the prince of darkness.’ Again, ‘Thou turnest to the East; for he that renounces the devil turns to Christ;’ intimating, that turning from the West to the East, was turning from darkness to light.”

“Thank you, Mamma; I like that explanation very much,” said Gertrude.

“There are some more questions, Mamma,” said Ellen, “respecting the meaning, and derivation of some words in the Liturgy, that I wish to ask.”

“And I have some, about the arrangement of the Lessons, and other appointments, dear Mamma,” said Gertrude.

“It would not enter into my design in these conversations, to go farther into these subjects with you, Gertrude. I will only say now, as a good and judicious mother used to say to her son, who was afterwards one of our wise and good men, ‘Read, and you will know.’ There are many, and most excellent books on these subjects; and for the questions you have just asked me, I will refer you to one that you will find in your Papa’s study, and to which I am indebted for much that I have already told you, ‘Shepherd on the Common Prayer.’ And there are also others, which I shall have great pleasure in reading with you, my dear children, whenever

you wish it. It has been my chief object in these conversations, to give you clear ideas on the subjects on which we have talked together, and to give you information, which your books have hitherto not given you—most of the books written on these subjects being rather beyond the understanding of children. I have chiefly wished and endeavoured to excite your interest about them, that you may, I hope, desire to enquire more, and that it may lead you to seek fuller information. But important as these ends are, my wishes for the purport of these conversations have gone farther still. It is a great point to gain information, to have our *minds* convinced and enlightened, but this will be done in vain, if it has not some practical tendency; and what should be the practical tendency of information on such subjects as those on which we have lately been engaged, my children?"

"To make us wiser and better, I suppose, Mamma," said Ellen.

"In what way, my love?"

"To make us," said Gertrude, "so bring these truths home to ourselves, as to make us love, and revere the Church; to make us cling to her, and obey her, and earnestly strive to approve ourselves her true and worthy members."

"Very well, Gertrude; and these feelings I trust that you have in some degree imbibed from the spirit of our conversations. I wish you to love and rejoice in the Church, and above all things, I would press on you the true motive for doing so, namely, the love of Christ. If in these conversations, I have not dwelt much on the Head of the Church, it is because their object has been to explain to you the nature of His body on earth.

But, remember, that '*He* is the head of the body, the Church,' 'that in all things *he* might have the pre-eminence.' Col. 1, v. 18. The Church of herself has no power, and high and exalted as are the privileges which she affords to her members, yet recollect that it is only as the Church of *Christ*, that she *has* these privileges, which would avail us nothing without Him. He is the 'head over all things to the church, which is his body' whose fulness is received from 'Him that filleth all in all.' Eph. 1, v. 22. The Church is very precious and dear to us, as the home on earth which our Saviour appoints for his children ; where they are best to learn of Him, and through which they have the nearest access to Him. It is the love of Christ, my dear children, that must constrain us to love His Church, for His sake, for she is His spouse, deriving all her excellency from Him, purchased by Him with his own blood. Acts 20, v. 28. Of herself she has no saving power, but it is hers to lead us to the Saviour, for He has made her the 'pillar and ground of the truth' on earth."

"I trust, Mamma," said Gertrude, "that by the increased love for the Church, which I hope that we shall now have, we may be drawn nearer to Christ, and rejoice, for *His* sake, that we belong to her."

"Indeed, I trust that it may be so, Gertrude ; for you cannot be 'true and worthy members of the Church,' without being drawn nearer to Christ. I pray, that when Christ shall come to claim his spouse, we may be found truly to have belonged to her, and thus to be belonging to Him. Christ loves the Church, and is ever present with her *now* ; yet there will come a day when she will enjoy his more immediate presence, and when she will be in a more glorious and perfect

state to be worthy of it. In that day, Christ will 'present it to himself a glorious Church, not having spot or wrinkle;' but it 'will be holy and without blemish.' Ephesians 5, v. 27. Solemnly and seriously remember, that this time is coming, and remember, also, that those who are 'spots and blemishes' on the Church, will have no share in this glorious presentation. Pray, indeed, that we may be true 'members of his body,' and not rest satisfied with that, which may be, the mere empty distinction, of being outwardly members of His Church. May these thoughts, my dearest children, rouse you to individual piety, and individual exertion; making you more and more sensible of your 'high and glorious calling in Christ Jesus;' giving you heartfelt recognition of your privileges as members of the Church; and disposing your hearts to profit by her blessed ordinances, and care for her children. And may the Holy Spirit, acting through these means on your souls, give you cause, both here and hereafter, to bless God, that you were admitted (and that without any struggle on your parts, but when unconscious of the blessing to which you are, I hope, now sensible) to be members, not only of the Church of England, but of the 'one Catholic and Apostolic Church' of Christ."

PRAYER FOR THE CHURCH.

BISHOP HICKES.

O GOD, who gatherest thy flock out of all nations, into the saving-fold of one Holy Catholic Church, purchased by the precious blood of thy dear Son, wherein thou hast, in thy providence, graciously ordained Bishops and Pastors to feed thy sheep and lambs ; let thy continual pity cleanse and defend the same ; and because without thee it cannot continue in safety, preserve it evermore by thy help and goodness ; and so govern the minds of thy servants the Bishops, that they may never lay hands suddenly on any man, but may always make a wise and faithful choice of fit and worthy persons to serve in the ministry of thy Church. Bless them all, we beseech thee, and their Clergy, with courage and skill, and fatherly care, to edify and guard their several charges, by thee committed to them.

Bless also all the faithful with an humble filial love, and due obedience, for thy sake, to their superiors, whom thou hast set over them ; that so the clearness of truth, and beauty of holiness, increasing in this thy Church, through every one's devout performance of

their duties—all may come at last into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life—all heresies and schisms may vanish away—and all Jews, Turks, and Infidels may be brought home, and saved among the remnant of the true Israelites, and be made with us, and with all who profess themselves Christians, one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

FINIS.

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